

THE
ECLECTIC REVIEW,
FOR FEBRUARY, 1818.

Art. I. *Anecdotes of the Life of Richard Watson, Bishop of Landaff:*
Written by Himself at different Intervals, and revised in 1814.
Published by his Son, Richard Watson, LL.B. Prebendary of
Landaff and Wells. 4to. pp. 551. Price 2l. 12s. 6d. London.
1817.

THIS is certainly the most valuable piece of *auto-biography* that has been presented to the world, since Bishop Burnet's account of his own Times, and it will deservedly rank with the intelligent and impartial narrative of that upright historian, among the most important illustrations of our national annals. The life of Bishop Watson was spent in honourable and patriotic exertion. That it was protracted to so advanced an age, is in itself a pleasing consideration; but when he is regarded as the contemporary memorialist of nearly a century, the circumstance rises in importance, and the natural veneration inspired by a green old age, is heightened by our feeling as if it was preserved for his country, in order that, at this crisis, invested with all the majesty of death, he might utter in the ears of the senate and people of England, truths which it peculiarly behoves them to hear, but which otherwise might scarcely obtain a hearing. Whatever diversity of opinion may prevail as to the public and religious character of the illustrious individual in other respects, his competent knowledge of the events he records, as well as his veracity, is unquestionable; and when to these important requisites, we add those of a more than ordinary acuteness of faculty, and independence of mind, together with what, judging from the indications of the work before us, we should conceive to be not less due to him, the merit of unaffected candour, we have portrayed a man as completely qualified as he well could be, for the task he has undertaken. The following is the account which his Lordship gives of the origin of the publication.

'It has been a custom with me, from a very early age, to put
Vol. IX. N. S.

down in writing the most important events of my life, with account of the motives which, on any occasion of moment, influenced my conduct. This habit has been both pleasant and useful to me; I have had great pleasure in preserving, as it were, my identity, by reviewing the circumstances, which, under the good Providence of God, have contributed to place me in my present situation; and a frequent examination of my principles of action has contributed to establish in me a consistency of conduct, and to confirm me, I trust, in that probity of manners in my seventy-fifth year, with which I entered into the world at the age of seventeen. My health has been for several years precarious; and the faculties have long ago left my constitution to struggle with a disorder which first seized me in 1781. The body and mind, I begin to perceive, are both of them losing their activity; the *evil days* are coming on in which men usually say, *there is no pleasure in them*; may I not be allowed then, without incurring the imputation of vanity, to live in a manner, an happy life (for which I am most thankful to my Author) over again, by collecting and arranging some of the detached papers which I have written at different periods? By this means my children, when I am in my grave, may be gratified with knowing the character of their father; and the world, if it has any curiosity concerning him, will have an opportunity of perusing authentic, if not interesting, memoirs of the Bishop of Landaff.'

Richard Watson was born at Heversham, in Westmoreland, in August, 1737. His father, who was then in his sixty-sixth year, had been at one time head master of Heversham school, and was esteemed an excellent grammarian, but had resigned the post before the birth of his son Richard: he died in 1753. At this school, Watson received his grammar education, which was by no means adequate to make a perfect scholar. It was, he says, a disadvantage to him through life, that not having been taught, when at school, to make Latin or Greek verses, it cost him more pains to remember whether a syllable was long or short, than to comprehend a whole section of Newton's *Principia*. He imbibed, indeed, a contempt for the study of prosody, from remarking the undue and even ludicrous importance attached to that unprofitable science, as well as the impossibility of arriving at either certainty or perfect accuracy in pronunciation. Nevertheless, he was forced to attend to such things, since, as he says, 'a Westminster or an Eton schoolmaster would properly have thought meanly of a man who did not know them.' His hands, he tells us, would often shake with impatience and indignation, while he was consulting Ainsworth or Labbe about a point which he was certain of forgetting in a month's time. He was admitted a sizar of Trinity College, Cambridge, in November, 1754, at which period, he was not acquainted with any individual in the University, except his tutor, Mr. Backhouse, who had been one of his father's

scholars, and his schoolfellow, Mr. Preston, afterwards Bishop of Ferns. He had no expectations from relations, and £300. the slender portion left him by his father, was the extent of his resources. He accordingly commenced his studies with the greater eagerness, from knowing that his future fortune was to be wholly of his own fabricating. Perceiving that the sizars were not so respectfully looked upon as they ought to have been, 'inasmuch as the most learned and leading men in the University, have,' as he remarks, ever arisen from that order, he offered himself for a scholarship a year before the usual time of the sizars sitting, and succeeded on the 2nd of May, 1757. At this time, he had been resident in college for two years and seven months, without having gone out for a single day; during which period, he had acquired some knowledge of Hebrew, greatly improved himself in Greek and Latin, made considerable proficiency in mathematics and natural philosophy, and studied 'with much attention' Locke's Works, King's Book on the Origin of Evil, Puffendorf's *Treatise de Officio Hominis et Civis*, and some other books on similar subjects. It is particularly interesting in the case of individuals distinguished by originality of character, to learn, what were the works which first engaged the newly awakened ardour of their minds, and gave the bias to their future habits of thinking. There can be little doubt that the study of these Authors had a considerable influence in forming the intellectual character of the Bishop of Landaff. He gloried in being the disciple of Locke, and maintained, through life, an unshaken adherence to those grand constitutional principles, of which that acute philosopher was the champion. An extract is given from a letter of Lord Granby's, dated August 17th, 1775, in which his Lordship tells Dr. Watson, he never can thank him too much for making him study Locke; and the Doctor's answer shews the high estimation in which he held his political writings. 'Locke has laid in you a good foundation, or rather has finished the work of civil government, so that other authors upon that subject are less necessary for you; from him you are become acquainted with some of the principal questions of natural Law.' He then proceeds to recommend, as the best treatise on the Laws of Nature, Rutherford's *Institutes*; after a careful and thorough perusal of which, the attentive study of Blackstone he considers as sufficing to lay, in a mind previously well cultivated, a good foundation for political knowledge. In the same letter, he alludes to the collateral advantage of such studies, as the best substitute, in intellectual education, for mathematics: 'Euclid would have done much towards fixing your attention; but Locke has well supplied his place.'

Another work, accidentally met with, which appears to have

made a strong impression upon his mind, was, *Vertot's Roman Revolutions*. The perusal suggested the subjects of two declamations, in which he discovered that political bent of his mind in favour of civil liberty, which was formed in it, before, as he expresses it, he knew of what selfish and low-minded materials the public world is made.

'Were such kind of books put in the hands of kings during their boyhood, and Tory trash at no age recommended to them, kings in their manhood would scorn to aim at arbitrary power through corrupted parliaments.'

Archbishop King's Treatise had not, it may be feared, a tendency equally beneficial, in contributing to form Bishop Watson's theological principles. A philosophical treatise on so inscrutable a subject, was more likely to encourage a fearlessness of speculation in the mind of a novice, than to impart knowledge, or to teach humility; more adapted to excite doubts than to satisfy them; and the Archbishop's work, though extremely valuable and profound, must have tended, by its decided leaning to the Arminian hypothesis, to strengthen the prejudice which Mr. Watson appears to have formed against the Calvinistic divinity. That self-dependent spirit of inquiry, which is so favourable to the discovery of physical truth, when once it overpasses the limits of human knowledge, becomes alike unphilosophical and dangerous; and on a mind like Watson's, trained to the strict discipline of mathematical evidence, the habit of expatiating on theological subjects, beyond the region of revealed facts and accredited testimony, and of canvassing doctrines unattested by their appropriate evidence, must have had a pernicious influence. Of the truth of Christianity itself, he appears never to have doubted: on this point his 'school-boy's faith' was confirmed by evidence, which approved itself to his reason as irrefragable. The following expressions occur in a very early part of the memoir.

'Believing as I do in the truth of the Christian religion, which teaches that men are accountable for their actions, I trouble not myself with dark disquisitions concerning necessity and liberty, matter and spirit; hoping as I do for eternal life through Jesus Christ, I am not disturbed at my inability clearly to convince myself that the soul is, or is not, a substance distinct from the body. The truth of the Christian religion depends upon testimony; now man is competent to judge of the weight of testimony, though he is not able I think fully to investigate the nature of the soul; and I consider the testimony concerning the resurrection of Jesus (and that fact is the corner stone of the Christian church) to be worthy of entire credit.'

This very extract, while it bears the marks of characteristic good sense, exhibits, at the same time, extremely imperfect

views of the design and authority of Revelation, and a strange looseness of thinking on the subject of religion. On comparing the first sentence with the last, one is led to wonder what connexion our young divine perceived, between the *doctrine* of accountability, and the *fact* of our Lord's resurrection, that made him select the latter as the basis, and the former as the substance of Christianity. It is probable he did not pause on the subject, or he must have been struck with the utter disproportion between the foundation, and the imaginary superstructure, and have sought for other expressions by which to characterize the essential truths of Christianity.

It would seem that what first excited his scepticism on the point to which he alludes, and set him to search out a reason for the opinions he held by mere prejudice, was his being obliged as an opponent, in the philosophical schools at Cambridge, in 1758, to find arguments against the question: *Anima est sua natura immortalis?* The process of thought, which he describes as taking place in his mind, is very interesting; and his conclusion shews the tendency of such discussions to cherish a habit of scepticism, by fixing the attention on subjects, respecting which doubt is the highest attainable approximation to knowledge.

'Whether life can exist without perceptivity, or perceptivity without thought, are subtle questions, not admitting, perhaps, in our present state, a positive and clear decision either way. Physical and metaphysical difficulties present themselves on every subject, and ultimately baffle all our attempts to penetrate the darkness in which the Divine mind envelopes his operations of nature and grace.'

'I have read volumes on the subject,' remarks the Bishop, in another place, 'but I have no scruple in saying, that I *know* nothing about it.' A similar confession would often be the part of wisdom; yet, with this conviction, how shall we reconcile it with his Lordship's good sense, to defend the practice of selecting such subjects for *scholastic exercises*? Among the themes of disputation in the Soph's school, when Mr. Watson was Moderator, in 1762, the following are enumerated, as if they were of the same class of abstract truths, as the phenomena of planetary motion, of the course of the winds, and the barometer.

- '*Origo mali moralis solvi potest salvis Dei attributis;*
- '*Æternitas pœnarum non contradicit Divinis attributis?*
- '*Præscientia Divina non tollit libertatem agendi?*
- '*Recte statuit Humius statum futurum non colligi posse ex Dei justitia?*'

And the Author suffers this very comment to escape him, in extolling these specimens:

• The depths of science, and the liberality of principles in which the University of Cambridge initiates her sons, would, had he been acquainted with them, have *extorted* praise from Mr. Gibbon himself?

The second of the above questions, had, with a slight variation, been brought to Mr. Watson, by Mr. Paley, since so well known as the author of the *Principles of Moral Philosophy*, and other works of more unexceptionable character. In the question as the latter proposed it for his act, the *non* was not inserted. Watson accepted it without scruple; but afterwards, on Paley's finding the subject had given great offence, suggested *putting in the non*. There is something extremely revolting in the daring *nonchalance* with which these academic disputants seemed to have loved to carry their games to the very verge of the awful mount of the Divine Presence. 'It is a subject,' remarks the Bishop, 'of great difficulty.' True: but this is not all; it is a subject, the speculative difficulties of which in no wise affect the certainty of the fact; nor would the solution of the problem avail any thing towards determining the aspect of the fact on our personal destiny: *that* is no subject of hypothesis. Surely, Milton must have had the academic disputations of the Cambridge Sophs in his mind, when he described the fallen spirits as speculating

' Of providence, fore-knowledge, will, and fate;—
Of happiness and final misery,
Passion and apathy, and glory and shame;
Vain wisdom all, and false philosophy.'

It is remarkable, however, that Watson had so little of that dogmatism about him, which some of our shallow infidels have displayed in deciding upon this awful subject, from what they consider as the unreasonableness of the doctrine, that he fairly allows that the identity of the word used in Matt. xxv, 46, in reference both to the punishment of the wicked, and the happiness of the righteous, presents an obstacle insuperable by conjectural criticism; and in reply to the objection from reason, which assumes that everlasting punishment can answer no benevolent end, he remarks:

' But how is it proved that the everlasting punishment of the wicked may not answer a benevolent end, may not be the means of keeping the righteous in everlasting holiness and obedience? How is it proved that it may not answer, in some other way unknown to us, a benevolent end in promoting God's *moral government* of the universe?'

When the truth of a doctrine rests upon the positive evidence of its being revealed, all *a priori* objections are fairly disposed of, if we can shew that we are not sufficiently in possession of the knowledge of the whole case, to form a rational

estimate of what previous to the revelation of the certainty, would have been probable. The apparent reasonableness or unreasonableness of a thing, cannot be allowed to constitute any evidence for or against a truth which it would have been impossible for us to *know*, had it not been revealed. This, Watson appears fully to have perceived, and he wanted but that one heart-requisite—piety, to be as eminent a divine as he was a logician, a chemist, an agriculturist, and a politician. But we must return to the narrative.

In January, 1759, Mr. Watson took his bachelor of arts' degree. He was the second wrangler of his year; according to the general sense of the examiners, he deserved to have been made the first. In the September following, though only a junior bachelor, he sat for a fellowship. He was elected a fellow of Trinity College the subsequent year. 'You have done your duty to the college,' said his old Master, 'it remains for the college to do theirs to you.' About this time, he 'might have gone chaplain to the Factory at Bencoolen,' but the same individual dissuaded him from it, by telling him, he was 'far too good to die of drinking punch in the torrid zone.' 'I have thanked God,' remarks our Author, 'for being disappointed of an opportunity of becoming an Asiatic plunderer.' Such were his ideas of a colonial chaplaincy! He took his master of arts' degree in 1762, and in the course of the following five years, was four times appointed to the difficult office of Moderator.

In 1764, he was unanimously elected Professor of Chemistry, on the death of Dr. Hadley.

'At the time this honour was conferred upon me, I knew nothing at all of Chemistry, had never read a syllable on the subject; nor seen a single experiment in it; but I was tired with mathematics and natural philosophy, and the *vehementissima gloriæ cupido* stimulated me to try my strength in a new pursuit, and the kindness of the University (it was always kind to me) animated me to very extraordinary exertions. I sent immediately after my election for an operator to Paris; I buried myself as it were in my laboratory, at least as much as my other avocations would permit; and in fourteen months from my election, I read a course of chemical lectures to a very full audience, consisting of persons of all ages and degrees, in the University. I read another course in November, 1766.'

No stipend had been hitherto annexed to this Professorship. 'I was told,' says the Bishop, 'that the Professors of Chemistry in Paris, Vienna, Berlin, Stockholm, &c. were supported by their respective monarchs; and I knew that the reading a course of lectures would every year be attended with a great expense.' On these grounds, and being very hearty, as he expresses it, in the design of recommending the

science to the attention of the youth of the University and of the country, he thought himself justified in applying to the minister for a stipend from the Crown. This 'drop,' as a hundred a year is justly termed, in comparison with the enormous sums profligately lavished in securing Parliamentary majorities, was obtained with difficulty. The following anecdote is too characteristic to be omitted.

'The petition was presented in March, but I heard nothing about it till the July following; when, waiting upon the Duke of Newcastle, he asked if my business was done? I answered, *No*, and that I thought it never would be done. I own I had been so much vexed at the delay, that I was very indifferent whether it ever was done or not, and therefore answered with more firmness than the old man had been used to. He then asked why it had not been done. My answer was, "Because Lord Rockingham says Your Grace ought to speak to the King, as Chancellor of the University; and Your Grace says, that Lord Rockingham ought to speak to the King, as Minister." He stared at me with astonishment; and, calling for paper, he instantly wrote a letter, and sealing it with his own seal, ordered me to go with it immediately to Lord Rockingham, who had a levee that day. I did so, (and it was the only time in my life that I ever attended a minister's levee,) and sent in my letter, before the levee began. I understood it was whispered, that Lord Rockingham and the Whigs were to go out of administration; and it was so: for their dismissal was settled that very day. Lord Rockingham, however, undertook to ask the King; and apologizing for not having done it sooner, offered in a very polite manner to have the stipend (I asked only for £100. a year,) settled upon me for life. This I refused, and desired to have it only whilst I continued Professor of Chemistry and discharged the duty of the office.'

'The ice being thus broken,' similar stipends have been subsequently procured from the crown, for the Professors of Anatomy, Botany, and Common Law.

In October, 1771, Dr. Rutherford, the Regius Professor of Divinity, died. That office had long been the secret object of Mr. Watson's ambition, but he was as yet not even a Bachelor in Divinity, and therefore not qualified to become a candidate. He determined, however, 'to sound the University,' and ascertaining that it was expected he should come forward, young as he then was, being only thirty-four, and remote as his studies had been from Divinity, he resolved on offering himself. Seven days were all the time he had to accomplish the removal of the only formidable obstacle to his eligibility: by dint of hard travelling and some adroitness, he succeeded in obtaining the King's mandate for a Doctor's degree, and was created a Doctor on the day previous to the examination of the candidates. He was elected unanimously, and the ardour of his mind was now directed to a new course of studies.

'On being raised to this distinguished office, I immediately applied myself with great eagerness to the study of divinity. Eagerness, indeed, in the pursuit of knowledge was a part of my temper, till the acquisition of knowledge was attended with nothing but the neglect of the king and his ministers; and I feel, by a broken constitution at this hour, the effects of that literary diligence with which I laboured for a great many years.'

He expresses himself as looking back with a kind of terror on the application to which at about this period of life he was accustomed. For months and years together, he frequently read three public lectures in Trinity College, beginning at eight o'clock in the morning, spent four or five hours with private pupils, and five or six more in his laboratory, every day, besides the incidental business of presiding in the Sophs' schools. Genuine as appears to have been Watson's thirst for science, and his fondness for intellectual pursuits, the desire of obtaining honourable distinction, as it gave the first impulse to his exertions, and the bias to his character, so, it was the only stimulant adequate to sustain the energies of his mind through so long a succession of extraordinary efforts of application. The idea with which he started, that he must be the architect of his own fortunes, retained possession of his mind, and urged him still forward in the career of academic ambition, not because he was more secular or more selfish than those sons of the Triangle, who sit down content with the college fame of a wrangler, or the snug comforts of a fellowship, but because he had more expanded views of the sphere of exertion, because he had talents, and enterprise, and activity of mind, which carried him out beyond the *ne plus ultra* of mathematical scholarship. His bow carried far beyond their target. This being the case, it cannot be matter of surprise, that after carrying off the highest honours of the University, he should have felt himself entitled to look for those more substantial marks of merited favour from the Government of his country, which, as a mere matter of course, are generally consequent upon the posts he had occupied, and the connexions he had formed. He obtained in 1782, the bishopric of Landaff, on the application of the Duke of Rutland to Lord Shelburne. He considered himself, however, as having no great reason to be proud of the promotion, inasmuch as he owed it not to any regard entertained for him in consequence of his zeal and industry in the exemplary discharge of his academic functions, but to an opinion erroneously entertained by the minister, that he was a warm, and might become an useful partisan of the Whig interest. What he had done, by his publications, 'in support of the principles of the Revolution, happened (he says) to please a party, and they made me a bishop.'

"I have hitherto followed, and shall continue to follow, my own judgement in all public transactions; all parties now understand this, and it is probable that I may continue to be Bishop of Landaff as long as I live. Be it so. Wealth and power are but secondary objects of pursuit to a thinking man, especially to a thinking Christian."

We see no reason to entertain the slightest doubt as to the perfect honesty of this declaration. Had they not been secondary objects with Dr. Watson, he would never have lost sight of them so far as to sacrifice them to a stubborn, uncourtly independence. He had nothing to gain by his political consistency, but self-approbation; and to reconcile him to the compromise of principles so unfashionable, he had, as vindication at hand, the law of precedent and the force of example, the apostasy of some of his own party, the change of the times, the decent plea of duty to his family, and the hopeless inutilty of his public efforts to stem the torrent of opinion. The unprincipled junction of the Whigs with Lord North, in order to turn out Lord Shelburne, destroyed, as his Lordship himself declares, his confidence in public men, and cured him of all party attachments. It was, moreover, his deeply-rooted conviction, that the radical disease of the constitution, the ever-growing ascendancy of the influence of the Crown, was incurable by any means that would not prove fatal to its existence. Still, the Bishop of Landaff, from what was perhaps thought a high spirit—from what we cannot refuse to characterize as conscientious integrity, continued to assert the principles he 'had imbibed from the works of Mr. Locke,' not imagining that he ought to change them by becoming a bishop; and the consequence was, as he predicted, he died Bishop of Landaff. His enemies, however, were not confined to the Cabinet. His almost unheard of style of theologizing, by recommending the study of the New Testament as the *only* authority in religion, his liberality of mind in referring to and reprinting the publications of Dissenters, his avowed dissatisfaction at the spirit of exclusive establishments, together with his efforts to bring about an ecclesiastical reform, had drawn down upon him the instinctive indignation of his Episcopal brethren. Heretic and republican were names too good to bestow upon such a man. The latter was a gross calumny; the former was with ill grace bestowed upon the Apologist for Christianity, who, whatever was his creed, had done more for the cause of religion, than perhaps any bishop on the bench, and was, it may be believed, not the lowest in the scale of orthodoxy. We are by no means intimating satisfaction with our Author's theological character; but after all, '*Bishop Bluster*' had more religion in every sense, than many a more successful aspirant after the high places in the Church, not excepting the *petit-maitre*

divine and epigrammatist who satirized him. It was not, then, without reason, that he complained of the marked neglect of the King and his ministers, by which a stigma was cast upon his conduct, and he was held up as a person proscribed, as unworthy of all further advancement, while others were continually passing by him to receive the rewards of their prostitution of principle, intrigue, and sycophancy. It cannot be doubted that his main offence was—his Whiggism.

We have been led almost imperceptibly to anticipate the course of the narrative, and must now revert to the period at which he entered upon the Professorship of Divinity, for the sake of inserting a few characteristic extracts in support of the preceding remarks.

‘I reduced the study of divinity,’ he continues, ‘into as narrow a compass as I could, for I determined to study nothing but my Bible, being much unconcerned about the opinions of councils, fathers, churches, bishops, and other men, as little inspired as myself. This mode of proceeding being opposite to the general one, and especially to that of the Master of Peterhouse, who was a great reader, he used to call me *wordidivine*, the self-taught divine.’

The Professor of Divinity had been nick-named *Malleus Hæreticorum*; it was thought to be his duty to demolish every opinion which militated against what is called the orthodoxy of the Church of England. Now my mind was wholly unbiassed; I had no prejudice against, no predilection for the Church of England; but a sincere regard for the *Church of Christ*, and an insuperable objection to every degree of dogmatical intolerance. I never troubled myself with answering any arguments which the opponents in the divinity schools brought against the articles of the church, nor ever admitted their authority as decisive of a difficulty; but I used on such occasions to say to them, holding the New Testament in my hand, *En sacrum codicem!* Here is the fountain of truth, why do you follow the streams derived from it by the sophistry, or polluted by the passions of man? If you can bring proofs against any thing delivered in this book, I shall think it my duty to reply to you; articles of churches are not of divine authority, have done with them; for they may be true, they may be false; and appeal to the book itself. *This mode of disputing gained me no credit with the hierarchy, but I thought it an honest one, and it produced a liberal spirit in the University.*”

It was about this period that he published two short letters to the members of the House of Commons, under the signature of ‘A Christian Whig;’ and another brochure, entitled, “A Brief State of the Principles of Church Authority.” The reason he assigns, in a letter to Mr. Maseres, Cursitor Baron of the Exchequer, for concealing his name, is, his fear of being involved in theological controversy. In the same letter, having occasion to allude to the liberal measures adopted by the government of Connecticut and Massachusetts Bay, for the maintenance of the

ministers of religion, he avows his conviction, that 'their moderation ought to cover the sticklers amongst ourselves for American episcopacy, with contrition and confusion.' He adds:

'By virtue of my office in the University, I am a minister of the Society for propagating the Gospel in foreign parts; but ever since my appointment to the Professorship of Divinity, I have resolutely refused contributing any thing towards the support of the society, because I always believed that its missionaries were more zealous in *proselyting Dissenters to episcopacy than in converting Heathens to Christianity*. This conduct of mine has been considered as exceedingly strange, and has given great offence; but I had rather offend all the dignitaries of the church for ever, than act contrary to my decided judgement for an hour, and your book will now inform them that my reasons for not subscribing were well founded. Whenever I consider how much the Church of Christ has been polluted by the ambition of its ministers, how much the great ends of civil society have been perverted by a lust of domination in its rulers, it makes me regret the low condition of humanity, and excites a longing for some other existence, where the petty passions incident to our nature will be done away; where truth, and honesty, and charity, and all the virtues which either a philosopher or a christian can set any value upon, shall be practised with less disadvantage.'

In 1773, Dr. Watson married the eldest daughter of Edward Wilson, Esq. of Dallum Tower, in Westmoreland. The day after his marriage, he set off to take possession of a sinecure rectory in North Wales, procured for him by the Duke of Grafton, out of consideration of his being ill provided for, as he had hitherto no preferment but his professorship. This sinecure, through the unsolicited attention of the same nobleman, Dr. Watson exchanged, on his return to Cambridge, for a prebend in the church of Ely.

'At the time the Duke did me this favour, we thought differently on politics. I had made no scruple of every where declaring, that I looked upon the American war as *unjust* in its commencement, and that its conclusion would be unfavourable to this kingdom, and his Grace did not abandon the administration till October, 1775.'

Subsequently to this period, an intimacy amounting to friendship, took place between the Duke and Dr. Watson, which was terminated only by the death of his Grace. An acknowledged difference of sentiment between them, on both political and religious subjects, had no effect, remarks the Doctor, 'to deaden the activity of personal attachment.'

'I never attempted, either to encourage or to discourage his profession of *Unitarian* principles, for I was happy to see a person of his rank, professing with intelligence and with sincerity, Christian principles. If any one thinks that an Unitarian is not a Christian, I plainly say, without being myself an Unitarian, that I think otherwise.'

We cannot but admire the frankness of this avowal. Before we discuss the legitimacy of what will be termed his candour, we shall advert to another instance in which it was still more remarkably displayed, towards a man whom he *could not* regard as a Christian,—Mr. Gibbon. It is well known that the liberal and gentlemanly manner in which Dr. Watson, in his *Apology for Christianity*, treated the infidel historian, so far displeased some of the doughty polemics of the time, as to draw from them expressions of real or affected suspicion of his sincerity. Bishop Hurd said, ‘It was well enough, if the Author was in earnest.’ Mr. Gibbon acknowledged the copy of that work sent to him by the Author, in a strain of great politeness; deprecating the prolongation of a single combat in the amphitheatre of controversy, on the ground that, ‘as their different sentiments on a *very important point of history*,’ were now submitted to the public, they might employ their time in a manner much more useful as well as agreeable. Dr. Watson’s reply to this note, signifies his ready acceptance of Mr. Gibbon’s polite invitation to a personal acquaintance.—Afterwards, when, in 1779, Mr. Gibbon published his answer to his various antagonists, distinguishing our Apologist by treatment singularly courteous, Dr. Watson thought himself called upon to write to his friendly antagonist in the following terms.

“ Sir,

“ It will give me the greatest pleasure to have an opportunity of becoming better acquainted with Mr. Gibbon; I beg he would accept my sincere thanks for the too favourable manner in which he has spoken of a performance which derives its chief merit from the elegance and importance of the work it attempts to oppose.

“ I have no hope of a future existence except that which is grounded on the truth of Christianity; I wish not to be deprived of this hope: but I should be an apostate from the mild principles of the religion I profess, if I could be actuated with the least animosity against those who do not think with me upon this, of all other the most important subject. I beg your pardon for this declaration of my belief, but my temper is naturally open, and it ought assuredly to be without disguise to a man whom I wish no longer to look upon as an antagonist, but a friend.

“ I am, &c.

“ R. Watson.”

Most of our readers will concur in opinion with His Majesty, who, on its publication in Gibbon’s *Miscellaneous Works*, in 1796, spoke of it to Dr. Watson at a levee, as being ‘an *odd letter*.’ There is certainly some appearance of inconsistency with the plain sincerity of our Author’s character, to say nothing of what might seem required by *professional propriety*, in the *extreme* tone of self-denying deference with which he ascribes the merit of his defence of Christianity, against the malignant attacks of an

unbeliever, chiefly to the elegance of the work in which that attack was contained ; as well as in the unnecessary modesty with which he speaks of his defence as an *attempt* to oppose him ; as if the issue of the contest was doubtful. One might almost have mistaken for sarcasm, the style of his apologizing for his declaration of belief in a revealed future state, were it not for the reason the Doctor himself assigns for introducing it. He told His Majesty, on his repeating the remark we have quoted, that he ' had frequently met with respectable men, who cherished an expectation of a *future state*, though they rejected Christianity as an imposture, and that he thought his publicly declaring that he was of a contrary opinion, might perhaps induce Mr. Gibbon, and other *such* men, to make a deeper investigation into the truth of religion than they had hitherto done.' ' His Majesty,' adds the Doctor, ' expressed himself perfectly satisfied, both with my opinion, and with my motive for mentioning it to Mr. Gibbon.' We do not doubt, that so far as Dr. Watson was conscious of his own motives, this ingenious defence of his letter was also an honest one ; but as it does not give us all the satisfaction which His Majesty is said to have expressed, we are led to believe that the Doctor acted, as people most commonly do, under the influence of mixed motives, and under no very definite impression, perhaps, of his real design. We think that he was too shrewd an observer of human nature, deliberately to entertain so chimerical an expectation, as that the effect he wished to produce on the mind of Mr. Gibbon, would be at all promoted by his own vague and impotent declaration ' of a contrary opinion ;' and we venture to surmise, that in the course of seventeen years which elapsed between his writing this ' odd' letter, and his being called upon to give this explanation of it, there was room for undesigned inaccuracy of recollection to creep in, and obscure to himself the grounds of his conduct in this particular. We could almost imagine we perceived in his referring so particularly to the conversation at the levee, the marks of a more than usual anxiety to set himself right with the public, on a point on which he felt he had laid himself open to just suspicion. Nothing, however, could be more illiberal than to found upon this letter a charge of secret indifference to the cause of Christianity, as if he was willing to surrender in private, the sentiments of which he had been, in his public capacity, the dignified and efficient advocate. Up to the point at which he was decided in his own religious belief, we have no doubt he was unshaken in his conviction of its truth, and sincere in all that he professed to feel as to its importance ; nor would his character have gained any thing in our estimation, by his displaying the dogmatism of a bigot, and the intolerance of a partisan.

The candour manifested by Dr. Watson, we regard as a false,

an illegitimate candour, although not less honourable on that account to his feelings as a man, inasmuch as it resulted from an essential defect in his religious sentiments, and a consequent radical error in his conclusions. It is evident from the whole of his writings, that he considered the reception of Christianity as wholly unconnected with the state of the heart, and that he placed belief wholly in *opinion*; consequently, he was ready to imagine that faith and scepticism are but the results of different degrees of knowledge, or opposite modes of reasoning; nothing being more natural to creatures of so imperfect faculties, the subjects of so many chance biasses from passion, interest, and prejudice, nothing more unavoidable than mistake. The habits gendered by academical disputations, would dispose him to regard every point which might be disputed, as doubtful, and to view the contest for truth as an intellectual game. It was his opinion, 'that the most undecided men on doubtful points, are those often who have bestowed most time in the investigation of them, whether the points respect divinity, jurisprudence, or polity;—and what may not men regard as doubtful points? According to this notion, the obligations to believe may be brought into an extremely narrow compass; they diminish, in fact, in proportion as the mind becomes acquainted with the objections which constitute the sources of doubt; and the obedience of faith is a duty in inverse proportion to our knowledge.

'He who examines only one side of a question, (remarks his Lordship,) and gives his judgement, gives it improperly, though he may be on the right side. But he who examines both sides, and after examination gives his assent to neither, may surely be pardoned this suspension of judgement, for it is safer to continue in doubt than to decide amiss.'

This sounds like a truism; and it is difficult to strip such assertions of the appearance of axiomatic wisdom, which conceals their fallacy. The comparative degrees of safety attaching to two states of mind, neither of which is safe, it might puzzle a logician to determine. In practical matters, a predicament is easily conceivable, which should render a pertinacious hesitancy less rational and less safe than decision any way; but with regard to the embracing of Christianity, a state of continued doubt is, in some respects, less safe than a wrong decision, inasmuch as it is often more hopeless. A wrong decision may originate in ignorance, in levity of character, in the seduction of the passions, or the force of example; and the influence of these causes being suspended, conscience may be awakened to do its office, and the unbeliever may become a convert; but the sceptic is, in general, a person who more deliberately rejects the whole apprehended evidence of the truth, as insufficient to content his reason, and this from a disinclination to believe.

He is one whom all the accumulated force of the solemn considerations connected with the truth, is inadequate to rouse from the neutrality of indifference. A man decides amiss, generally, it may be allowed, from a bad motive; a man continues to doubt, from the absence of motive, or because the appropriate motives have lost their power. It is easy to perceive, that while the former may be the most malignant form of unbelief, the latter is likely to prove the most incurable.

If doubt and unbelief were really as involuntary as they are taken for granted to be, by those who regard them as equally consistent with sincerity of mind, it would be difficult to account for belief being enjoined as an act of moral obedience. An action so involuntary, could not be a moral duty. Nor would the faith which the Gospel enjoins, if it had related simply to the understanding, have been, as a mere exercise of reason, susceptible of the character of religious obedience. The moral obligation to believe, appears to have been put quite out of the question, by our Professor, in contending for the innocence or safety of doubt, alike on points of divinity and politics. This obligation does not arise out of the *reasonableness* of belief, for it may be reasonable to believe many things which I am under no obligation to believe. That there is such a city as Pekin, or that there are volcanoes in the Moon, it is highly reasonable, but it is not my duty, to believe, inasmuch as these are not facts, the denial of which implies an irreligious disposition; they do not rest upon Divine testimony. Again, the obligation to believe does not absolutely depend on the high degree of evidence by which the truth is attested; this only renders unbelief more or less irrational, but does not affect the claims of that authority which commands us to believe. Different truths, from their very nature, are susceptible only of certain kinds and certain degrees of evidence; and it is notorious that the same degree and kind of evidence, operate very differently on men of equal attainments, but dissimilar character. The Divine command—to believe, is the appropriate evidence of certain truths, and to men of pious minds, it has the force of sufficient evidence. The evidence that belief is in any particular instance enjoined by the Divine command, or, in other words, that the truth to be believed, is the matter of Revelation, may sometimes be of so indeterminate a degree, as to preclude certainty; but to suppose that there can be room for doubt as to any essential point, is to impeach the sufficiency of Revelation itself. The objections which form the pretence for doubt in matters of religion, seldom, however, respect so much the clearness of the evidence, as the nature of the thing which is the substance of the doctrine, and the clearness with which it is owned that it *seems* to be revealed, is, in the mind of the sceptic, the chief difficulty which he

has to obviate. In such a case, doubt and belief are obviously shewn to have no necessary relation to the clearness of evidence.

What is the language of the Scriptures? "If any man will do the will of God, he shall know of the doctrine, whether it be of God." That subjection of the understanding to Divine teaching, which is involved in the "obedience of faith," is indispensable to the attainment of that degree of knowledge and persuasion which the sufficient evidence by which the truth is accompanied, is adapted to afford; while it is the only means of putting the believer in possession of that peculiar kind of evidence, which results from the ascertained correspondence of the truths of Christianity to his own character and his moral wants. He who is the Author of Revelation, knows what degree of evidence is sufficient to leave the unbeliever without excuse; nor is it to be imagined, that a degree indefinitely higher would suffice to overcome that native repugnance to the facts of Christianity, and to the practical consequences resulting from them, in which determined doubt originates. Those who believe not Moses and the Prophets, would not cease to doubt, were one to arise from the dead.

The duty to believe, then, is not regulated by the degree of evidence; it partakes of the nature of obedience; a disposition of mind for which there is as much scope at the lowest degree of knowledge or probability, as at the highest attainable point of assured persuasion; for it is as much our duty to obey upon the slightest, as upon the highest degree of probability. The proper scope for the moral exercise of the understanding, lies between the two points. The probation of men, as accountable beings, consists, in part, in their being left to decide and act upon a degree of evidence sufficient, yet short of overpowering; 'and their manner of treating this subject,' to use the words of Bishop Butler, '*shews what is in their heart, and is an exercise of it.*'

We call it then a false candour, chargeable on gross misconception of the nature of religious obligation, which leads a man to regard an unbeliever as simply mistaken in his opinions. The innocence of error in matters of religion, under circumstances which present sufficient means of arriving at truth, is a notion which obtains no countenance from the dictates of inspired truth. The charity which "hopeth all things," can hardly, perhaps, run into excess; but it takes a direction as irrational as it is unwarranted, when, instead of regulating our conduct towards the individual, and stimulating our exertions for his welfare, it leads us indolently to speculate on possibilities at variance with the existing fact of his avowed character, and

to suppose that his rejection of the only means of salvation, may have a virtuous cause, and a safe issue.

It is evident, that on most of the points which distinguish the Christian from the infidel, Bishop Watson's opinions were not decided. He quotes with high satisfaction, the following declaration of Dr. Harwood :

'After expending a great deal of time in discussing, I am neither an Athanasian, Arian, or a Socinian, but die fully confirmed in the great doctrine of the New Testament, a resurrection, and a future state of eternal blessedness to all sincere penitents and good Christians.'

In a similar strain, is the extract he gives from the learned Peter Daniel Huett.

' "If any man ask me what I am, since I will be neither academic, nor sceptic, nor eclectic, nor of any other sect ; I answer that I am of my own opinion, that is to say free, neither submitting my mind to any authority, nor approving of any thing but what seems to me to come nearest the truth ; and if any should, either ironically or flatteringly, call us *Idiaryvμους* ; that is, men who stick only to their own sentiments, we shall never go about to hinder it." '

Taking Bishop Watson's implied approbation of such declarations as these, in connexion with his conduct towards the Duke of Grafton, and Mr. Gibbon, there is just cause to entertain the fear, that to whatsoever the difference of sentiment between the advocate for Christianity and his opponent might amount, the foundation of that difference, as regards his Lordship's belief, was not laid any deeper than the understanding. It should seem, that even in his own conscious judgement, the ground upon which he believed in the truth of Christianity, was not very dissimilar from that upon which he supposed the unbeliever rejected it, and that he considered sincere persuasion as possessing, in either case, in relation to the character, the same moral value ; nay, the reasonableness of doubt might in his view, exceed the reasonableness of belief, in cases where doubt was the result of more enlarged investigation and more liberal inquiry. Faith, as a moral act of obedience to the Divine authority of Revelation, had as little to do, apparently, with his Lordship's convictions in favour of religion, as with the infidel's reasonings against it. The authenticity of Christianity rests upon human testimony ; the substance of the Christian doctrine, upon Divine testimony. Human testimony is a species of evidence cognizable by the reason ; Divine testimony requires the exercise of that modification of belief, which the Scriptures denominate faith : the former Dr. Watson received as fully decisive of the historic facts of Christianity ; the latter appears not to have furnished any part of the basis of his creed. The dif-

ference, then, between him and Mr. Gibbon, consisted not so much in his believing what the other did not believe; as in his admitting one species of evidence in favour of religion, while Mr. Gibbon rejected both the one and the other—the attestation of its facts, and the authority of its doctrines.

‘That Jesus Christ lived, died, rose from the dead, and ascended into heaven,’ (writes the Bishop to a gentleman who addressed him on the subject of the evidences of Christianity,) ‘are facts established by better historical testimony than that Alexander fought Darius, conquered Persia, and passed into India. But on the resurrection of Christ all our hopes as men, and our obligations as Christians, are founded. And if we have as great or greater reason to believe that fact, than we have to believe almost any fact recorded in history, we shall act irrationally, and, in a matter of such high concern, foolishly and culpably, if we withhold our assent to it; and if we do assent to it, our duty is obvious.’

Compare this with the preceding paragraph in the same letter.

‘As to the mysteries of the Christian religion, it is neither your concern nor mine to explain them; for if they are mysteries, they cannot be explained. But our time may be more properly employed in enquiring whether there are so many mysteries in Christianity as the Deists say there are. Many doctrines have been imposed on the Christian world as doctrines of the Gospel, which have no foundation whatever in Scripture. Instead of defending these doctrines, it is the duty of a real disciple of Jesus Christ to reprobate them as gangrenous excrescences, corrupting the fair form of genuine Christianity.’

What the doctrines are to which the Bishop alludes, it is not difficult to surmise; but we have no wish to do violence to that reserve which is maintained throughout the volume, as to the specific character of his religious sentiments. We know, indeed, that in common with the majority of the Episcopal Bench, orthodox and heterodox, he had a horror of Calvinism, and he was one of those who ardently desired a revision of the Liturgy. ‘I am not,’ he affirms, however, ‘an Unitarian;’ by which term we conceive that his Lordship understood something *below* Arian, and that the disavowal, therefore, does not express a decided belief in the proper Deity of Christ: all that appears is, ‘that the pre-existence of Christ’ he held to be the doctrine of the New Testament, and that he regarded him as sustaining the character of a Saviour.

‘The fact is,’ says his Lordship, ‘that I was early in life accustomed to mathematical discussion, and the certainty attending it; and *not meeting with that certainty in the science of metaphysics, of natural or revealed religion*, I have an habitual tendency to an hesitation of judgment, rather than to a peremptory decision on many points. But I pray God to pardon this my wavering in less essential points,

since it proceeds not from any immoral propensity, and is attended by a firm belief of a resurrection and a future state of retribution, as described in the Gospels.'

Notwithstanding the inference which might be fairly drawn from this meagre confession of faith, that these were the only points on which he had found certainty attainable, we have reason to hope that his belief did not terminate here. In a subsequent letter to the Duke of Grafton, 'who thought himself 'dying,' there occurs perhaps the fullest exposition of his sentiments, and it is the more striking, in some respects, as being addressed to a Socinian, although it is very far from being satisfactory.

'Why should we be disturbed by gloomy apprehensions of death, since he who made us can and will, even in death, preserve us? Unless we cease to love him, (which neither you nor I can, I trust, ever do,) he will not cease to love us: the human race, in falling from their first estate, did not fall from the love of God. Are we not assured, that 'God so loved the world' (even in its fallen state—that world which some, even good men, represent as a mass of corruption vitiated to the very core, and doomed before its existence, to everlasting, not merely perdition, but punishment,) 'that he gave his only 'begotten Son, who every one who believeth in him may not perish 'but have everlasting life? John iii. 16.'

It is unnecessary to pursue the subject further. Bishop Watson was, we think few will deny, a liberal man, and a candid man; a man of upright intentions and of unaffected sincerity. His liberality was, however, in part the effect of indecision of sentiment, while his candour was grounded on false reasoning, and, we must be allowed to add, ignorance of religion. His own ingenuous representation of himself, conveys the idea of a man "always learning, and never able to arrive at the knowledge of the truth;" who, at the very time he was a teacher of others, had need to be himself confirmed in the first principles of the oracles of God; for not even at the close of life had he got beyond what the Apostle, in reproving the Hebrews, ranks among those very initial truths, "the resurrection of the dead." Thus are the things of God hidden from the wise and prudent! How can they believe who receive honour one of another, aspiring to be called Rabbi, before they have entered the school of Christ? A Professor of Chemistry is to transmigrate into a Regius Professor of Divinity: and nothing should seem to be easier than the process. At the period of his appointment to the theological chair, Dr. W. knew, by his own confession, 'as much of divinity as could *reasonably* be expected 'from a man whose course of studies had been directed to, and 'whose time had been *fully occupied* in other pursuits!' But now, 'theology,' as he says, 'demanded his care'; and in precisely the same spirit, and with the same confidence of success,

in which he had successively engaged in the study of the Greek and Roman classics, had 'sought for fame in mathematical knowledge', and, during seven years, had immersed himself in the pursuit of chemical discovery, he entered upon the study of theology, to *qualify* himself for the office to which the unanimous voice of the University had raised him. In this new pursuit, however, he soon felt himself strangely baffled: that persevering attention which had enabled him to penetrate the arcana of science, and to conduct the most abstruse process of mathematical reasoning, here seemed to be of no avail. At the very threshold of the Temple he stood repelled and bewildered, as if unable to discover the entrance. The first measure he adopted, was, indeed, a wise one. He knew that if there was such a thing as theological science, it must rest upon the certainty of fact, that facts must form the *principles* of the science, and that these facts were to be sought for only in the Holy Scriptures. In discarding, therefore, all the speculations of uninspired human wisdom, he acted the part of a philosopher: these he knew, had no pretensions to certainty, and could be of no use to him, as materials, in arranging a system of theology that should deserve the name of science. But when he proceeded to investigate the Bible for himself, it was inevitable for him to perceive, that an order of facts are there alluded to, relative to the moral condition of man and the state of the heart, which had no existence in his own consciousness, and the appropriate evidence of which was derivable from no other source. To a man who had too much good sense and honesty to get rid of a plain text by a false gloss, or an improved reading, there are several declarations of the kind we allude to, which must have tended very much to repress the confidence with which he set out on the inquiry. What, for instance, could be more embarrassing to a mind not conscious of having undergone the spiritual change they describe, nor dissatisfied with its own righteousness, than to read, that "Christ came not to call the righteous, but sinners to repentance;" that "the whole need not the physician;" that "except a man be born again, he cannot see the kingdom of heaven;" that "the natural man perceiveth not the things of the Spirit of God, neither can he know them:" positions which evidently intimate, that a peculiar state of heart is absolutely indispensable as a pre-requisite to the right understanding of the Gospel. The doctrine of religious conversion would be, to such a man, far more unintelligible and mysterious, than the Incarnation, or than Predestination itself; the more so, as the appropriate evidence of its truth consists, in part, in its accordance with experience. With this species of internal testimony, which, in the affairs of life, is held to be a legitimate source of evidence, a solid basis of certainty, our Professor had little or no ac-

quaintance; and since all knowledge rests upon evidence, from this imperfection in the foundation resulted a corresponding deficiency in the superstructure; and he must have felt as he confesses he felt on some other points: 'I have read volumes on the subject, but I *know* nothing.' Nor were these the only class of facts which must have appeared enveloped in mysterious darkness, owing to his not being in possession of the clew to discovery. The harmony of the various parts of the Christian system, its adaptation, as a scheme of recovery, to the actual condition of human nature, the moral necessity of the revealed expedient for reconciling the world to its Maker, and the illustrations which the Gospel exhibits of the Divine perfections, which altogether form a body of internal evidence most satisfying to the believer, were considerations in his mind of little force, since he had not learned the first principles, by the help of which alone he could work the problem. With regard to those truths which could not have been known had they not been revealed, *faith in the Divine testimony is the only means of knowledge*, because that testimony is the only possible evidence of their truth. We feel warranted by our Author's confession, in saying, that he was disqualified by his habits of mind, for the perception of this species of evidence; he was not in a moral condition to submit to the witness of God, as the law of belief; and hence arose his complaint, that in theology he did not meet with that certainty which accompanies mathematical reasonings; a complaint which a habit of prayer, and a meek dependence on the illumination of Divine teaching,—which, in other words, an experimental insight into the spiritual nature of religion, and of the facts on which its doctrines rest, would most assuredly have obviated. "If any of you lack wisdom," says St. James, "let him ask of God. But let him ask in faith, nothing wavering." For with regard to a man of this description, it is added, "Let him not think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways." To be assailed with doubts, sometimes of the most painful description, is the trial of many a sincere believer; but that state of total hesitancy, in which the Bishop confesses that he remained through life, is chargeable, not on any deficiency in the evidence with which Christianity is accompanied, but on causes which had their existence in his own temper and character. "If any man among you seemeth to be wise in this world, let him become a fool that he may be wise." "This is a hard saying" to Regius Professors, and Heads of Colleges: "Who can hear it?" The Anecdotes relating to Bishop Watson's political life, will occupy the remainder of this Article.

(To be concluded in the next Number.)

Art. II. *An Inquiry into the Abuses of the Chartered Schools in Ireland*: with Remarks on the Education of the Lower Classes in that Country. Second Edition. 8vo. pp. 206. Price 6s. London. 1818.

WE have scarcely ever called the attention of our readers to a subject of more awakening interest, than is that of the volume before us. Ireland, the younger sister of the British empire, which has every capability of being rendered our strength and our glory, and which ought, upon every principle of reason and right, to have been made to bless the day of its union with this country, has been for ages our perplexity and reproach. With a rarely failing punctuality we have acted up to Franklin's picture of our politico-national character: 'I have but one rule to go by in judging of those people, which is, that whatever is prudent for them to do, they will omit; and what is most imprudent to be done, they will do it.' It would seem as if Ireland had been the field of experiment, for the agency of weakness and wickedness in the cultivation of crimes and miseries. Overwhelming proofs of this are adduced in the present work. A system of education for Ireland, pretending to be national, and supported by an annual grant from our taxes of *forty thousand* pounds, in addition to an income of *twenty thousand* a year from vested property,—is, in fact, a perfidious mockery of the public, a fraud on the Government, an insult to England, and a curse to Ireland! This may seem extravagant language; but it is fully borne out by the facts of which we have here a melancholy detail, supported by official papers.

From the signature of the Dedication to the Committee of the House of Commons on the Education of the Poor, we find that the Author is Mr. Robert Steven, a gentleman well known among the body of London merchants, for his probity, benevolence, and public spirit. We are sure that he has volunteered this service to humanity and patriotism, and has taken upon him the deep responsibility of his averments, without the slightest personal interest or influence of connexions, and from no earthly motive but the love of virtue, and the hope of serving the best interests of our sister island. We cordially wish him success in this generous work; and most devoutly we trust that the grief and indignation which this exposure will raise in every honest mind, will rise to the proper quarter, and lead to a remedy of the crying evil.

From the time of Elizabeth to that of George I. a variety of methods were employed by Government, for improving the condition of the Irish, and for promoting the Protestant religion among them. Had these methods been the device of an enemy, in order to counteract in the most effectual manner their avowed purpose, we should say that they were well con-

trived. Of these Mr. S. gives us some brief notices, before he arrives at his principal subject.

‘ From the reign of Henry the Eighth it became a favourite object with the English Government, to eradicate the Irish language. The statesmen of that day, and even of later times, did not understand, that the destruction of a living language by force, even of a conquered country, could only be effected by the extermination of the people.

‘ Every attempt served only to attach them more fondly to the language of their forefathers, and induced them to cling with more enthusiastic affection to the last relic of their ancient independence. About the year 1537, a law was passed, to render general the use of the English language, habit, and order. English schools were to be opened, and the children compelled to learn that foreign tongue. The road to spiritual preferment was confined to those who could speak English. As might have been expected, the English language made little way. What was done by the Government in the way of education was more from political motives, than any wish for the moral improvement of the people. Accustomed to consider the existence of the Irish language as hostile to the interests of England, they carried their antipathy so far as to order, that when no minister could be found capable of reading the Liturgy in English, it should be read in Latin.

‘ Who can look back on the condition of Ireland at that time, without the deepest regret? Several millions of our fellow-subjects, age after age, shut up in the grossest ignorance and superstition! No Protestant ministers, no Protestant schoolmasters, who could instruct them in their own language, were provided for them. Thus they were left to the devious impulse of an untutored mind, the influence of the priest became doubly augmented, whilst that of the Protestant teacher was proportionably diminished. In proof of this, I need only state, that those counties which are properly Irish, where the English is rarely spoken, are considered as consisting chiefly of Catholics. There the proportion of Protestants is very small.

‘ Had the Highlands of Scotland been treated in a similar manner; had the same mistaken policy obtained there; had Protestant ministers refused to instruct the people in their own language, and had the Gaelic been confined to the missionaries of Rome; who, that is acquainted with the Highland character, does not perceive what would have been the consequence? Happily for Caledonia, her sons, in their own tongue, wherein they were born, have heard their instructors declare the wonderful works of God.’ pp. 2—4.

‘ The Chartered Schools originated in the year 1733, when King George the Second incorporated by charter a Society for the encouragement of Protestant Schools throughout Ireland. The *professed object* was to put down Popery, and extend the Protestant religion; but its actual operation went to the kidnapping of children of Catholics above six years of age, and afterwards at the age of two years, and removing them from their parents to the distant provinces of the kingdom, the better to prevent all communications with their relations.’ p. 7.

On this feature of the plan Mr. Steven indignantly exclaims,

‘ Who could blame a Catholic parent for revolting at the thought of entrusting his infant into the hands of strangers? This measure left him the only sad alternative, of either sacrificing parental affection, or sealing up his offspring in ignorance and superstition. And do we bring the present state of the Catholic population as a charge against them? In truth, we are principals in the offence. O! it is full time to change our measures. Let the Country, let Parliament, act liberally, Justice compromises no right, and sacrifices no principle.’ p. 10.

We shall extract two or three passages more, and we are convinced that these passages will be more satisfactory to our readers, than any speculations of our own on the subjects discussed in it.

‘ I have endeavoured to give a concise history of the origin of the Society; the objects which it embraced, the powers with which it was armed, the sources and amount of its income, and its progressive increase, with its disbursements; the mismanagement and abuse of the public funds intrusted to its care, and its failure in the accomplishment of the objects for which it was incorporated, and for which the large grants I have stated, were made; viz. the increase of Protestantism, and the extension of education. I have exhibited, in the Report of 1788, such a complication of misery in the treatment of the poor children, and such gross mismanagement and improper conduct on the part of most of the masters and mistresses, as has seldom, if ever, been exceeded in any similar national establishment. And I now respectfully call on the Committee of Fifteen to state to Parliament and to the British Empire, whether the masters are not still allowed to trade on the labour of the children for their own profit? as well as how far all or any of those evils which that Report details are yet continued. I have shewn, that after an expenditure of more than a million and a half sterling, Ireland, as far as the Chartered Schools are concerned, has been left, nearly as they found her. More than half a century, the most important era of Ireland’s history, has been lost to her, as it regards a national system of education: by which she has been prevented from holding on her march, in national improvement, with the other kingdoms of the British Empire. After seventy years’ experience, what impression have the Chartered Schools made on the moral condition of Ireland? What portion of the moral wilderness has she enclosed and cultivated by means of this large expenditure? Where has the vine and the myrtle taken place of the bramble and the thorn? Who, acquainted with Ireland, and the state of society there, does not deplore the want of education, by which generation after generation has been suffered to grow up and die in the grossest ignorance? And whilst the poor, in all the provinces of Ireland, have been sighing for the education of their children, this Society, whose funds have been sufficiently ample for the instruction of two hundred thousand children annually, on a plan of daily schools, have been expending all on thirty-three schools, and little more than two thousand children! pp. 140-142.

‘ It will be scarcely credited, (except by a reference to the yearly grants,) that in the course of seventeen years, the Imperial Parliament, as a matter of course, without any public inquiry, that I am aware of, and without any increase of schools, have expended the enormous sum of £554,000 and upwards; a sum larger, by £200,000, than was granted by the Irish Parliament during a space of forty-six years, when very considerable sums were expended on buildings and furniture, and a greater number of schools supported by the Institution. If the present waste of the public money, on a scale of education small and unproductive, be persisted in, no wonder if the finances of the country be embarrassed. Here is a sum granted by Parliament, to the amount of £41,539 annually, for thirty-three Chartered Schools, and all this, independent of the large income enjoyed by the Society from estates, public government funds, &c. &c. &c. which may be safely estimated at a sum not less than from £10,000 up to £20,000, making an aggregate of £61,000 per annum.

‘ And I would ask, What correspondent good has been done by this vast sum, for the improvement of Ireland? Let the Committee of Fifteen answer this question, if they can. I ask, What great moral or political benefit has accrued to Ireland, or to the British Empire, which now contributes to this vast expenditure, from these Chartered Schools, as an apology for a national system of education for the poor of Ireland?

‘ But had it been otherwise; had it appeared in the course of this inquiry, that the plan was good as far as it went; that the funds, private and parliamentary, had been honestly, discreetly, and economically expended; that the children were well fed, well clothed, well lodged, not over-worked, and their education good; that a stranger could not visit any of the schools, without seeing peace, plenty, health, and comfort written in legible characters on their chubby cheeks; that all the boys and girls turned out *Protestants*, and had grown up good, virtuous, and useful men and women: if all this and much more had been the result of the Chartered School scheme, my objections to the system would, in the late and present state of education in Ireland, have been still insurmountable.

‘ Were there at this time a general dearth of the necessaries of life in Ireland, and, through the private liberality of individuals and the bounty of Parliament, a fund of £60,000 was annually collected, expressly for the maintenance of poor starving children throughout the kingdom, during the time of famine, what would be thought of those to whom the funds were intrusted, when it was understood, that instead of extending relief generally, they had selected two thousand children, and built houses for their reception at a great expense; that they gave large salaries to officers, and to masters for superintending the children; and that they spent more money on buildings, officers, and others connected with the establishment, than would feed the two thousand children? pp. 145—147.

‘ It remains therefore to be accounted for, how, in the year 1816, with a reduction of more than twenty schools, and consequently of masters' salaries, land, and board for themselves and families, &c., with but a small increase of children, and without the heavy expense of building school houses, the Society has been receiving annually, from Parliament,

£41,539, independent of perhaps not less than £20,000 of fixed annual income. No change in the value of money, prices of provisions, or clothing, can fairly account for this.' p. 19.

'Let this charter school system be farther investigated 'on the fair statement of *Dr.* and *Cr.* as between the Committee of Fifteen and the Public. Deriving so large a sum as £40,000 a year from Parliament, let us see how the account stands.

'By the Society's own shewing, there is a vast sum to account for, annually, over their expenditure.

'They state the charge of board, education, clothing, masters, servants, &c. for each child to be £13 annually; and I shall state the account as it will stand on their own authority.

The Chartered School Society in account with the Public.

<i>Dr.</i>	<i>Cr.</i>
To amount of parliamentary grants in Irish money from 1811 to 1817, for seven years	By 2500 children, at £13 per ann. each, for seven years.....
Permanent income, at £15,000 per ann. for seven years.....	
310,000	227,500
105,000	By balance due to the public from 1811 to 1817
	187,500
415,000	415,000

In the first edition of this work, we read statements absolutely revolting to every feeling of humanity and honesty, in relation to the perversion of private bequests, by the shameless dishonesty of trustees. Most generous endowments have been left by benevolent noblemen and others, for the purposes of free education in Ireland; but the number of instances in which these have been made the mere instruments of base gain, with an open dereliction of the object contemplated by the Founders, are amazing and disgusting. But we see that these passages are expunged from the Second Edition; from a regard to prudence, no doubt, and the hope that the delinquents would rather be constrained to some kind of reluctant reformation, than be exhibited as they deserve, before the tribunal of the public.

It is, however, a beginning of consolation to the friends of Ireland, that, notwithstanding these atrocious iniquities, something has been done, and is still doing, with faithfulness and efficiency, for the education of its swarming population. The Hibernian Society, instituted in London in 1806, now educates in day-schools above 27,000 children, chiefly catholics.

'I now proceed to describe the kind of Schools which I would recommend, instead of the boarding and clothing plan. In doing this, I am happy in being able to refer my readers to an extensive and continued experiment, which has been carrying on for years in the west of Ireland, under the care and at the expense, of the London

Hibernian Society, for Schools, and for the circulation of the Scriptures. This Society has now three hundred and forty-seven Schools, in which are above twenty-seven thousand Catholic and Protestant children, receiving daily instruction, and exhibiting such proofs of the excellency and success of the plan, as must convince all who are acquainted with it. A plan which must recommend itself by its great simplicity, united with efficiency. In the plan of these Schools, there is nothing calculated in the slightest degree to clash with the religious peculiarities of the Catholics. They are open to all religious persuasions. The only books used in them are Spelling-books, with Scripture lessons, and the New Testament.

‘The children, as they advance in reading, are expected to commit to memory a certain portion of the Scriptures, which they cheerfully do, and in many cases greatly exceed the requisite task. You may meet with many little ragged boys and girls, who can repeat thirty, and even forty chapters, with great correctness.

‘There are no catechisms allowed in the Schools. The children who can read the Testament, are permitted to carry it home every evening to read to their parents and neighbours. And it is no uncommon sight to see the cabin full, and persons standing round the door listening with attention and wonder to the word of God, which is read by the child, to the no small delight of his parents. In this simple and inoffensive way have thousands of Testaments found their admission into the cabins of the Catholics; and by the silent, but efficacious operations of the truth on the heart, under the divine blessing, many, very many have not only been brought over from the errors of Popery, but have become sincere Christians.

‘I can refer to the testimony of a most respectable clergyman of the Church of Ireland, who attributes the great increase in the number of hearers in his church, to the beneficial effects of these schools in his parish and neighbourhood. This will invariably be the case as knowledge increases; and the churches, which have been almost without hearers hitherto, will be well attended.’ pp. 149—151.

‘Another proof of the high approbation of these Schools by the Catholics is, that in a variety of instances they are held, by permission of the priests, in their chapels; I have even known the priest attending, to hear the children repeat the portions of Scripture which they had committed to memory: and I must speak it to the praise of one Catholic prelate, and of many of the priests, who have countenanced and commended these Free Schools. And I take this opportunity of expressing my conviction of the growing liberality of the Roman clergy of Ireland. This may be expected in the present state of society in the British Empire. The spirit and principles of the Church of Rome are the same as in the days of Queen Mary; but public opinion is against her in many things, and particularly in regard to the circulation of the Scriptures and education of the poor; and notwithstanding the bulls of Popes, they must either yield in some measure, or risk their influence over the people, with the loss of the good opinion of the liberal and humane.

‘Some years since, [ago] the Society was at a loss for Irish

teachers. When they commenced Irish classes in those districts where the English language is but little known, they were under the necessity of employing Catholic masters. When the idea was first suggested to the Committee, it excited a little alarm. They felt a hesitation in committing the instruction of the children to a Catholic. But, on farther consideration of the subject, they saw no objections, as no books were allowed in the Schools except the Spelling-book and New Testament.

'The Society has employed such as were competent; and I am happy in being able to declare, that, after many years' experience, there has nothing arisen to make them regret their decision. I am also able to state, that not a few of them, who came into the service of the Society bigoted Catholics, have, through the reading of the Scriptures, renounced the errors of Popery, and become consistent and decided Protestants.

'The poor Catholic population had for years, before this Society began its operations, been preparing for it, by an universal anxiety for the education of their children. They had discovered that the want of this was one great cause of their degraded condition. This gave rise to a great increase of Schools throughout the kingdom. But alas! it was any thing but education. The whole plan of what they dignified with that name, had a direct tendency to debase, instead of enlarging and elevating the mind; to bind more securely the infant conscience in the chains of priestly domination; to corrupt the hearts of the children, by the reading of such books as histories of the Irish Rapparees and Rogues, the Adventures of Captain Frene, Impartial History of Ireland, and the Treatise of the Scapular; to raise in them an admiration of lawless, profligate, and successful adventure; to cherish superstition, and become the nurseries of disloyalty and rebellion. In these Schools, the Holy Scriptures were never suffered to enter. That Sacred Word, the entrance of which giveth light, whose heavenly doctrines elevate and purify the soul, whose holy precepts inculcate every relative and social duty; that holy book, which ought invariably to form the basis of useful instruction for the poor, was proscribed!

'And it was no extraordinary thing to see a large number of children collected together in what *they called a School*, and not a book used nor any taught to read. The children were employed in committing to memory portions of the Summary of Christian Doctrine and the Catechism, as they were given out by the priest, or master, that they might be early versed in all the peculiarities of the Romish faith and worship. The good sense of the poor parents, a large portion of which is generally found among the common people of Ireland, soon perceived that this was not education. Happily for them, at this time the London Hibernian Society commenced her operations; and as her schools increased, those hot-beds of disaffection, superstition, and vice, were demolished.' pp. 152—155.

'These Schools have also achieved much, in removing that anti-British feeling which has been so fruitful of misery to Ireland. That which has been the chief engine in the hands of the leaders of rebellion, and has more than once shaken the English Government there to its very foundation, is now happily dying away in those districts

where the Schools abound. Taught from their infancy to consider it impossible for an Englishman to seek the good of Ireland, they have been jealous of him, and truly they have had much to justify this. But now they see, by the large sums gratuitously expended by them on the education of their children, by the kind and liberal way in which their religious prejudices are met, that it is truly their good, and their good *only*, which is aimed at in all.

‘ Another very important effect has been accomplished in some good measure through these schools. By the promiscuous admission of Catholic and Protestant children into the same School, mixing together in the same class, and at their play, much of that religious rancour, which has unhappily been mutual in Ireland, is thus decreasing. What rivers of blood have been shed through this unchristian, ungodly spirit.

‘ Another most important benefit has been conferred on the country by the operation of the London Hibernian Society’s Schools, a great change is visible, in reference to public order and peace. These districts form a very striking contrast with those, where such Schools have not been planted. In the late disturbed state of Ireland these counties were quiet, notwithstanding great pains had been taken by the enemies of Government to induce them openly to abet the cause of disaffection. Were this simple but efficient plan carried forward, what a saving of expense would it produce to the Country! I have no doubt that, could education be made general, the whole face of the population would be changed in a few years. The cabin and the mansion would be alike safe from the attack of the lawless banditti—the laws cheerfully submitted to—the cheering title of neighbour and brother would be realized—industry and peace would universally prevail, and Ireland would be happy. Instead of having to keep up a standing army of twenty thousand soldiers for the preservation of public peace in Ireland, they might be dispensed with, and in one way and another there might be, by such means, one million at least saved annually to the country.

‘ Thus, by the extension of these Schools, and the circulation of the Scriptures throughout the whole of Ireland, a great moral revolution will be effected. Had not the London Hibernian Society been circumscribed, through the deficiency of funds, they could have counted, at this time, *one thousand Schools, and one hundred thousand children under instruction.*

‘ What a striking contrast do these Schools also furnish to the Chartered School system, in reference to the extent of their operations, and the number of children! Three hundred and forty Schools and above twenty-seven thousand children and adults, receiving a substantial and useful education, for little more than one-fifteenth part of what is expended on only two thousand five hundred children.

pp. —160.

‘ IN THE NAME, AND ON THE BEHALF OF THE POOR OF IRELAND, I CALL UPON PARLIAMENT TO GRANT AN INVESTIGATION. AS PARLIAMENT VALUES IRELAND’S PEACE, PROSPERITY, AND HONOUR, LET HER POOR BE EDUCATED; AND POPERY WILL SOON LOSE ITS INFLUENCE.

' Had well regulated day-schools been established in every parish, at the commencement of the Chartered School Society, for the Catholic and Protestant population, without any restraints; had every thing interfering with their peculiarities of religious opinions been carefully avoided, restricting the books in use in the Schools to the Spelling book and the Testament, Ireland would have presented, at this day A COUNTRY ENLIGHTENED, UNITED, AND HAPPY; at least such is my conviction. She would not have needed legions of soldiers to keep her population quiet. Respect for the laws, social order, and domestic peace, would have taken place of those deadly feuds, lawless combinations, and crimes, which have so long disgraced Ireland. I have said, *let the poor be educated, and Popery will soon lose its influence.* This is not an opinion hastily formed. Through the knowledge obtained by the reading of the Sacred Scriptures, where the instruction in reading was given by a Catholic master, and where not a word was ever said respecting the errors of the Church of the Rome, I have been astonished at the remarks made by children, on some of the peculiarities of their doctrine and worship.

' There are not a few also in Ireland, who were bred up in the bosom of the Church of Rome, who do not confess to the Priest, who eat meat on fast days, will hear a sermon in a Protestant church, and who would have left her communion long ago, but for the shame of deserting that Church whilst under political persecution. It is not, I would humbly submit, the continuance of penal statutes, and political depression, that can ever remove the dire effects of centuries of misrule. The Irish character is well expressed in her motto: "GENTLE WHEN STROKED, FIERCE WHEN PROVOKED." Give me a chosen band of twenty or thirty schoolmasters, and plenty of Bibles, and I pledge myself to enter the most turbulent, disturbed, disloyal, and barbarous district in all Ireland; and in a very short time, under the blessing of God, do more to tranquillize the inhabitants than an army of twenty or thirty thousand soldiers. O! it is full time to try what gentleness and kindness can do in subduing those passions, which ages have contributed to rouse and strengthen. Present to the Irish peasantry, then, the olive-branch of peace,—feel for their wrongs,—pity their ignorance,—convince them that you sympathize with them under their national depression, that you are disinterestedly seeking their prosperity; and assuredly you will meet with their confidence and gratitude. When the poor of Ireland shall be enlightened by a sound and suitable education,—elevated to the rank of freemen,—enjoying the protection of the laws,—their industry encouraged,—their nobility and gentry resident,—a safe and useful direction given to their native energies, and inoculated with the solid good qualities of their English and Scottish fellow-subjects, the day will not be far distant, I trust, when the Rose, the Thistle, and the Shamrock, shall so harmonize, as to prove, in every quarter of the globe, the emblems of a free, united, and powerful Empire, the terror of despotism, and the harbinger of peace and good-will, of civil and religious liberty, to the whole family of man.' pp. 189—192.

Art. III. *Selections from the Works of Fuller and South ; with some Account of the Lives and Writings of those Eminent Divines.* By the Rev. Arthur Broome. Second Edition. 12mo. 6s. London. 1817.

THE quaintness and honesty of Fuller, and the wit and coarseness of South, have passed into a proverb. The first of these eminent men, appears to have been a consistent and amiable individual; firm, though moderate in his opinions, and simple and modest in his modes of expressing them; and we are altogether unacquainted with any circumstance in his life, which may tend to invalidate his claim to disinterestedness, and sincerity in his ecclesiastical and political partialities. Fuller lived at a period, which thoroughly tried the integrity of every public man, and he passed safely through an ordeal under which many a conscience gave way, and many a reputation was irrecoverably wrecked. He was born in 1608, and died in 1661; and during a considerable portion of his life, had to sustain severe privations, and to encounter perilous hazards, in maintenance of his principles. A striking illustration of his conscientious moderation is to be found in the fact, that in London, while surrounded by the enemies of monarchy, he openly avowed his attachment to the royal cause, and at Oxford, in the presence of Charles, he recommended from the pulpit, conciliatory measures. The consequence of this temperate conduct was, as might have been anticipated, that he became an object of dislike to the *ultras* of both parties; to the royalists, as a man of an undetermined and temporizing character; and to the republicans, as at least perfectly decided in his opposition to their schemes.

When the resort to arms became inevitable, Fuller attached himself to Lord Hopton's army, in the capacity of Chaplain, and on one occasion, being left with a detachment in garrison at Basing-House, he animated the troops to an obstinate and successful defence. The cause of Charles becoming hopeless, he retired to London, and after various vicissitudes, and in prospect of the highest preferment at the Restoration, he died at the premature age of fifty-three. Fuller was gifted with a very enviable portion of those qualities which go far towards forming the constitution of a happy man; his exterior was prepossessing, his dispositions were of the most amiable kind, his social powers of the very first order, his intellectual advantages universally acknowledged, and his moral and religious character without taint. His memory was astonishingly tenacious. It is said he was able to repeat five hundred 'strange' and unconnected words, after hearing them recited twice; and once, after a walk from Temple Bar to the further extremity of

Cheapside, he undertook to re-count in succession, the signs on both sides of the street, first in the order in which they presented themselves, and afterwards reversing it. It will be recollected, that at that period, every shop had its sign.

Fuller's literary character is too well known to need any very particular analysis in this place. Judging from the extracts before us, and without recurring to imperfect recollections of his other works, he does not appear to have been remarkable either for vigour or depth. His observations lie completely on the surface of his subject; they never surprise the reader with their boldness, nor do they often call for the exercise of more than common attention. His style is occasionally disfigured by misplaced and tasteless ornament, by mere jingle, by awkward antithesis, and by figures unhappy in themselves or unhappily introduced. On the other hand, there is frequently great beauty in his language, and justness in his sentiment; his illustrations are often remarkable for felicity, and the very quaintness of his manner lends sometimes a real, though very frequently an imaginary charm to a thought trivial in itself. If the fertility of his imagination at times incumber his composition, on other occasions it decorates a barren subject, and enriches what would be otherwise poor and insipid. The extracts given in this interesting little volume, are chiefly from "*The Prophane and Holy State*," and principally consisting of characters placed in various lights and attitudes. The following passages are from the sketch of '*The faithful Minister*.'

'He endeavours to get the generall love and good will of his parish. This he doth, not so much to make a benefit of them, as a benefit for them. that his ministry may be more effectual; otherwise, he may preach his own heart out, before he preacheth any thing in theirs. The good conceit of the physician is half a cure, and his practice will scarce be happy, where his person is hated. Yet he humours them not in his doctrine, to get their love; for such a spaniel is worse than a dumbe dog. He shall sooner get their good will by walking uprightly, than by crouching and creeping. If pious living and painfull labouring in his calling, will not win their affections, he counts it gain to lose them. As for those which causelessly hate him, he pities and prayes for them: and such there will be. I should suspect, his preaching had no salt in it, if no gall'd horse did winse.

'He is strict in ordering his conversation. It was said of one who preached very well, and lived very ill, "That when he was out of the pulpit, it was pity he should ever go into it; and when he was in the pulpit, it was pity he should ever come out of it." But our minister lives sermons.' pp. 26, 27.

'He carefully catechiseth his people in the elements of religion. Even Luther did not scorn to professe himself *discipulum catechismi*, a

scholar of the catechisme. By this catechising the gospel first got ground of Popery—and let not our religion, now grown rich, be ashamed of that which first gave it credit and set it up, lest the Jesuites beat us at our own weapon. Through the want of this catechising, many which are well skilled in some dark out- corners of divinity, have lost themselves in the beaten road thereof. pp. 28, 29.

‘ Having brought his sermon into his head, he labours to bring it into his heart, before he preaches it to his people. Surely, this preaching which comes from the soul, most works on the soul. Some have questioned ventriloquie, when men strangely speak out of their bellies, whether it can be done lawfully or no: might I coin the word cordiloquie, when men draw the doctrines out of their hearts, sure all would count this lawfull and commendable.’ pp. 29, 30.

In the description of *The Good Parishoner*, it is somewhat pithily remarked, that *‘ his tithes he pays willingly with cheerfulness.’* We suspect that if this be a *sine qua non* in the character, to search for it now would be a hopeless quest. In his speculations on *‘ Memory,’* Fuller informs us that *‘ Philosophers place it in the rere of the head; and it seems the mine of memory lies there, because there men naturally dig for it, scratching it when they are at a losse.’* He bears, in a subsequent section, a very forcible protest against the common and offensive practice of converting the language of Scripture into the vehicle of a jest. *‘ Jest not,’* he says, *‘ with the two-edged sword of God’s word.—Will nothing please thee to wash thy hands in, but the font? or to drink health in, but the church chalice? . . . dangerous it is, to wanton it with the majestie of God.’* We close our extracts from Fuller, with the following definition of *Fancy*.

‘ Phancie is an inward sense of the soul, for a while retaining and examining things brought in thither by the common sense.—It is the most boundlesse and restlesse faculty of the soul. It digs without spade, sails without ship, flies without wings, builds without charge, fights without bloodshed, in a moment striding from the centre to the circumference of the world, by a kind of omnipotence, creating and annihilating things in an instant; and things divorced in nature are married in phancie, as in a lawfull place.—It is also most restlesse: whilst the senses are bound, and reason in a manner asleep, phancie like a sentinell walks the round, ever working, never wearied.’ pp. 124—125.

South was a genius of a far higher order than Fuller, but it should seem he was much below him in the more weighty essentials of character. His life and his works betray unequivocal indications of a time-serving spirit; and some of his ablest sermons are marred both in their moral and intellectual

impression by the effusions of a savage and malignant temper, vented in language at once vulgar and ferocious. In strict consistency with this, in his youth he addressed a Latin ode to Cromwell; and when loyalty led the way to preferment, dedicated sermons 'to the illustrious, blessed, and never-dying memory' of Charles I. At the same time it should be noticed that he is said to have declined high dignity in the Church, forfeited by the refusal of the possessor to take the oaths of allegiance to William and Mary, though he had himself taken them without scruple. His conduct in his rectory of Islip was eminently disinterested; he allowed his curate a most liberal stipend, and expended the remainder of the profits of the living, in charitable and useful objects. As a preacher we do not hesitate to express our opinion, that with the obvious deductions arising from the defects already adverted to, South is second to none who have adorned the English pulpit. He has neither the intellectual fertility of Barrow, nor the richness of Taylor; but he has more feeling than the first, and more discretion and compactness than the latter. Excepting in his propensity to jesting and abuse, his taste was exquisite; and in his happier compositions the structure and cadence of his periods is equal to any thing of which the English language can boast. South is a fatal instance of the folly of cherishing party feelings. With an oratorical genius of the very noblest kind, with powers which, rightly directed, might have made him the favourite of all ages and all sects, he sunk himself so low as to become the organ of one faction in his incessant declamations against another, and those compositions which would otherwise have charmed every head and every heart, are now too often rendered irksome in the perusal by their harshness and illiberality. One of the purest of his productions occurs in the first volume of his sermons; it was preached at St. Paul's, from Genesis i, 27. In this admirable discourse he traces the character of man in his first estate—in his understanding—will—affections—with so admirable a skill, with discrimination so exquisite, and in language so rich, yet so beautifully simple, as to excite the strongest admiration of the Author's powers, and the deepest regret at their frequent misapplication. In the preface to this sermon, he accuses some 'worthy hand' of having 'stolen it from him in the King's Chapel.' From this discourse we shall select two or three passages.

'It is as difficult for us, who date our ignorance from our first being, and were still bred up with the same infirmities about us with which we were born, to raise our thoughts and imaginations to those intellectual perfections that attended our nature in the time of innocence, as it is for a peasant, bred up in the obscurities of a cottage, to tansy in his mind the unseen splendors of a court.—But by rating

positives by their privatives, and other acts of reason, by which discourse supplies the want of the reports of sense, we may collect the excellency of the understanding, then, by the glorious remains of it now, and guess at the stateliness of the building by the magnificence of its ruins.—All those arts, rarities and inventions which vulgar minds gaze at, the ingenious pursue, and all admire, are but the relics of an intellect defaced with sin and time.—We admire it now, only as antiquaries do a piece of old coin, for the stamp it once bore, and not for those vanishing lineaments and disappearing draughts that remain upon it at present.—And certainly that must needs have been very glorious, the decays of which are so admirable.—He that is comely when old and decrepid, surely was very beautiful when he was young.—An Aristotle was but the rubbish of an Adam, and Athens but the rudiments of Paradise.' pp. 213—214.

' It was not then, as it is now, where the conscience has only power to disapprove, and to protest against the exorbitances of the passions, and rather to wish, than make them otherwise.—The voice of conscience now is low and weak, chastising the passions as old Eli did his sons, " Not so, my sons, not so."—But the voice of conscience then was not, This should or this ought to be done ; but This must, this shall be done.—It spoke like a legislator ; the thing spoke was a law, and the manner of speaking it a new obligation.' pp. 216.

' First, for the grand leading affection of all, which is *love*.—This is the great instrument and engine of nature, the bond and cement of society, the spring and spirit of the universe.—Love is such an affection, as cannot so properly be said to be in the soul, as the soul to be in that.—It is the whole man, wrapt up into one desire, all the powers, vigour, and faculties of the soul abridged into one inclination. — And it is of that active, restless nature, that it must of necessity exert itself ; and like the *fire* to which it is so often compared, it is not a free agent, to chuse whether it will heat or no, but it streams forth by natural results and unavoidable emanations : So that it will fasten upon an inferior, unsuitable object, rather than none at all.—The soul may sooner leave off to submit, than to love ; and like the vine, it withers and decays if it has nothing to embrace.—Now this affection, in the state of innocence, was happily pitched upon its right object ; it flamed up in direct fervor of devotion to God, and in collateral emissions of charity to its neighbour.—It had no impure heats in it —It was a vestal and a virgin fire.' pp. 218—219.

In a sermon, (not we believe referred to in the Selection before us,) preached at Oxford, from Luke xxi. 15. there is a very singular passage, which we shall quote from South's fifth volume. The whole discourse is fraught with important instruction, and as it is especially applicable to the depraved appetites for ' tricksey phrases' and overcharged ornament, so prevalent in the present day, we shall be somewhat large in our extract.

' A second property of the ability of speech, conferred by Christ upon his Apostles, was its unaffected plainness and sim-

'plicity; it was to be easy, obvious, and familiar; with nothing
 'in it strained or far-fetched; no affected scheme or airy fancies,
 'above the reach or relish of an ordinary apprehension; no, no-
 'thing of all this; but their grand subject was Truth, and con-
 'sequently above all these petit arts, and poor additions; as
 'not being capable of any greater lustre or advantage, than to
 'appear just as it is. For there is a certain majesty in plainness,
 'as the proclamation of a prince never frisks it in tropes, or
 'fine conceits, in numerous and well turned periods, but com-
 'mands in sober, natural expressions. A substantial beauty,
 'as it comes out of the hands of nature, needs neither paint nor
 'patch; things never made to adorn, but to cover something
 'that would be hid. It is with expression, and the clothing of
 'a man's conceptions, as with the clothing of a man's body.
 'All dress and ornament supposes imperfection, as designed only
 'to supply the body with something from without which it
 'wanted, but had not of its own. Gaudery is a pitiful and a
 'mean thing, not extending farther than the surface of the body.
 ' And thus also it is with the most necessary and im-
 'portant truths; to adorn and clothe them is to cover them, and
 'that to obscure them. The eternal salvation and damnation of
 'souls, are not things to be treated of with jests and witticisms.
 'And he who thinks to furnish himself out of plays and ro-
 'mances with language for the pulpit, shews himself much fitter
 'to act a part in the Revels than for a cure of souls.

'“ *I speak the words of soberness*, said St. Paul, Acts
 'xxvi. 25. And I preach the gospel not with the *enticing words*
 'of man's wisdom, 1 Cor. ii. 4. This was the way of the
 'Apostles' discoursing of things sacred. Nothing here of the
 'fringes of the North-star; nothing of nature's becoming un-
 'natural; nothing of the down of angels' wings, or the beau-
 'tiful locks of cherubims; no starched similitudes introduced
 'with a *thus have I seen a cloud rolling in its airy mansion*,
 'and the like. No, these were sublimities above the rise of the
 'apostolic spirit. For the Apostles, poor mortals, were content
 'to take lower steps, and to tell the world in plain terms, *that*
 '*he who believed should be saved, and that he who believed*
 '*not should be damned.*'

The criticism of this passage is perfectly sound, and very for-
 cibly expressed; but we strongly suspect that the last para-
 graph, though undeniably correct in principle, was dictated by
 a feeling less laudable than anxiety for the observance of deco-
 rum and simplicity in pulpit exercises. The sarcasm is plainly
 levelled at Jeremy Taylor, and is a just exposure of his de-
 fects; but it is neither a fair nor an honourable representation
 of his general manner. It is not character, but caricature;
 the expressions themselves are singled out in malice, without

any regard to the redeeming beauties of Taylor's language and conception. There can be no question that these fantastic phrases and 'starched similitudes' were really offensive to the sounder taste and finer ear of South; but we are persuaded that the real *gravamen* was to be found in the greater reputation of his illustrious rival. It is an aggravation of the case, that Taylor died the year before this sermon was preached, and if it was meant as a cautionary rebuke to the servile and insipid imitators of that great man's worst peculiarities, right feeling would also have dictated a fervid eulogium on his higher and inimitable excellences.

Art. IV. *The History of Small-Pox*. By James Moore, Member of the Royal College of Surgeons of London. Surgeon to the Second Regiment of Life Guards, and Director of the National Vaccine Establishment. pp. 312. Price 12s. London. 1815.

The History and Practice of Vaccination. By James Moore. pp. 300. Price 9s. London. 1817.

WHETHER the recently proposed substitute for Small-Pox, be an actual and safe security against its influence, is a question of decidedly paramount interest; and it is a question, the discussion of which is in entire consonance with the declared design of our Journal, of limiting its medical disquisitions to points that are not of merely professional concern. How numerous are the individuals, who at this very moment are anxious to have their doubts resolved, and their apprehensions done away, by the satisfactory resolution of this momentous question! We shall endeavour to effect all that is within the compass of our ability, towards the accomplishment of this most desirable object.

In the prosecution of this undertaking, we shall present our readers an abstract of the books, the title-pages of which have been just transcribed, incorporating our own opinions on the evidence thus placed before us, and conclude by making one or two remarks on the manner in which Mr. Moore has acquitted himself, both as an umpire and an author.

Our readers will recollect, that when treating on the subject of contagious and infectious diseases,* we noticed that there is a certain class of complaints, the absolute origin of which is involved in considerable obscurity, and the identity of which we do not recognise in any of the most accurate descriptions of diseases that have been handed down to us by the Greek and Roman Fathers of medicine. Upon the overthrow of the Romish power, and during the subsequent prevalence of the

* See Eclectic Review, Vol. VI, page 456.

Papal superstition in Europe, it is well known to all who are conversant with the history of medicine, that Arabia became the theatre of medical learning; and it is in the writings of that country and of that period, that we meet with the first authentic records of the symptoms and peculiarities of Small-Pox, as a distinct and specific distemper. But, did this distemper arise spontaneously in that part of the world, or did the Arabians receive it with the other contagions, from distant quarters? And if this was the case, whence did contagions come to them? At what period, too, and in what manner, did this visitation take place? And by what channel, and when, did the contagions find there way into Europe? Whence originated the practice of inoculating or artificially communicating the small-pox virus? In what state was Europe, as it regards the small-pox, after inoculation had become general? In other words, has inoculation, upon the whole, proved a benefit or an injury to mankind? The discussion of the above points of inquiry, will bring us to the conclusion of Mr. Moore's first volume, and thus a way will be opened for considering the still more momentous question above propounded, Whether the Cow-Pox be a certain and safe preventive of Small-Pox?—a question which, as we shall see, involves in its determination the lives of between thirty-five and thirty-six thousands of individuals annually, in the British empire alone, and which, of course, must have a corresponding relation to the whole mass of society, at least in every part of the world where inoculation for small-pox has found an entrance, and where its present substitute, if proved to be efficient, and otherwise unobjectionable, may be had recourse to.

Against the supposition that the Grecian writers were acquainted with the small-pox, and that what are conceived to be accounts of other diseases, are, in fact, descriptions of this, Mr. Moore very pertinently, and, in our opinion, justly places the superiority of these writers, against the Arabians; and he then states, that even in the comparatively confused, and certainly far less accurate works of the Arabians, we meet with delineations of a disease, the nature of which cannot be for a moment disputed, but will be immediately recognised as small-pox, while none of the most careful and elaborate accounts of the ancient *classics* in medicine, convey any thing of this nature.

Let any of the early writers on the small-pox, Isaac or Rhazes (Arabian authors) for example, be examined; it will be found, that they describe the breaking out of the eruption, its advancement to maturity, the different kinds of pustules, which spread over the whole body, mouth and throat: their occasioning scars in the skin, and sometimes opacities in the eyes. They also recommend a number of remedies, though quite inadequate, to smooth the skin and to clear

the eyes of opaque spots: an account like this cannot be understood; but it is fruitless to examine the Grecian [or early Roman] authors for any thing that is at all similar. Erysipelas, erythema, lepra, herpes, and scrophula, are fully described by them: pimples, vesicles, and pustules are also spoken of; but there is no account of a distemper clearly characterized, like the small-pox, by the Arabians, though they were far inferior writers to Celsus, Galen, or Arctæus. There is also another disease (syphilis) which it is pretended that these accomplished physicians had seen and described; though the hints are so obscure as to be comprehended only by a few, and to be of use to nobody. But these immortal authors require no defence. Their most useful and conspicuous works completely refute all such accusations.*

Taking then for granted, what indeed we have ourselves already assumed, that small-pox was unknown to the ancients, and that our first accounts of it are to be met with in the writings of the Arabians, the question immediately to be considered is, Did the distemper originate in this part of the world, or was it imported? The first supposition has its advocates; but, besides that this notion is irreconcilable with other facts, it is not easy to conceive the spontaneous origin of a disease, at a given time, from alleged sources, when such sources must have been in existence and consequently in operation from the origin of time. 'The putrid waters of the Nile', to which the malady in question has been attributed, would, as Mr. Moore very properly remarks, if at all equal to the production of the distempers, have engendered it thousands of years previously to its actual appearance. Dismissing then from our minds, the notion of Egypt having been the *nidus*, so to say, of small-pox, let us pursue our Author in his researches as to the *quo modo* and time of its introduction into Arabia. The Chinese, it is well known, lay claim to traditionary records, which, as to their date, set all belief at defiance; but there are several historical works handed down to us by the earliest Christian Missionaries into the East, which make it more than probable, that the small-pox, and, as we shall afterwards see, even inoculation itself were known in China long before they existed in Arabia and Europe.

"There is a memoir upon this disease in the collection written by the Missionaries at Pekin*; the substance of which is extracted from Chinese Medical Books, and especially from a work published by the imperial College of Medicine, for the instruction of the Physicians of the Empire. This book entitled, *Teou-tchin-fa*, or a Treatise from the heart on small-pox; which states that this disease was known in the very early ages, and did not appear till the dynasty of Tchou,

* *Memoires concernant l'Histoire, les Sciences, &c. des Chinois, par les Missionnaires de Pekin. Tom. IV. p. 392.*

which was about 1122 years before Christ. The Chinese name for the malady, is a singular one, Tai-tou, or venom from the Mother's breast; and a description is given of the fever, the eruption of pustules, their increase, suppuration, flattening, and crusting.

By some of the Missionaries, we are also told, that the Chinese worship a Deity, under the notion of his having a special control over the small-pox, which it is remarked by Mr. Moore, 'is a strong confirmation of the antiquity of that malady in China.' That the virus was long known also in Hindostan prior to its existence in Arabia, seems to be sufficiently authenticated by some historical records, the authority of which is indisputable; and our Author infers its ready communication from China to Japan, by the vicinity of the two countries. It does not appear very clearly made out, in what way the transfer of the distemper was first effected; that is, whether the Chinese, or the Indians, were the first to feel its power. Let the fact, however, be admitted, that the disease was extremely prevalent in the East, from the earliest periods, and that the ancient writers of Greece had never seen it, a further question arises, How it happened that the infection did not extend into Persia, and thence into Greece, long before the time of Hippocrates. It is well known to every one who is at all acquainted with history, that the communication between these parts of the world commenced, so to say, from the west, and pursued its course eastwardly. It was, moreover, not by irruption, but by invasion, that the Western Conquerors established a footing in the eastern countries; and of the invaders who were attacked by the diseases of the countries which they successively laid waste, comparatively very few returned to their native homes, and these probably free from any disorder at the time. It is natural enough to suppose, that the infected would be left behind by the returning victors, and the distances between the countries in question would be likely to destroy any seeds of contagion that might have been sown among the Persian and Grecian armies. As it regards the commercial intercourse that was eventually established between the western and oriental nations, the distance and difficulty of the journey at these early periods, either by land or sea, were so considerable, as to afford a probable explanation of the assumed exemption.

'We may safely conjecture, that no person known to be infected with small-pox would be suffered to join a Caravan, and if from accident that ever occurred, there can be little doubt that the infected would be abandoned to their destiny. The horror entertained of the small-pox, would also excite attention, not to admit the infected into ships which in the earlier ages were small in size, requiring but few mariners to navigate them; while the tediousness of the coasting voyage gave ample time for the extinction of infection.

The ships of King Solomon were three years in accomplishing their voyage to Tarshish and Ophir, which some have believed to be ports on the Coast of Hindostan, though it appears to be established by late authors (Robertson and Bruce) that these towns were situated on the Southern Coast of Africa.'

When, after the lapse of some time, commercial intercourse was attended with greater facilities, and when the Persians had been at length induced to overcome their original reluctance to maritime undertakings, and to use the advantages afforded them by their vicinity to India, the danger of importing the contagious poisons became proportionately increased, 'and as ships ' coming from India, both in their passage to the Persian Gulph, ' and to the Red Sea, frequently touched at the Arabian ports, ' that country was peculiarly exposed, and there accordingly it ' was first observed.'

Having thus at length found its way into Arabia, at a period propitious for its propagation, that is, when the fanatic and frantic followers of Mahomet were about to extend their conquest far and wide, the small-pox, as may be easily conceived, accompanied every where the track of these ravagers; spread itself not only over the southern provinces of Egypt, but also on the other side through Persia and Syria. It was still however prevented from entering Europe by this course, in consequence of the successful opposition to the Saracens made by Constantinople. The siege of this city being raised, the Mahometan empire was bounded by the Hellespont, 'and that entrance for the small-pox into Europe ' was barred up.' Thus, it was not until the commencement of the eighth century, when the Moors and the Saracens invaded first Spain, and afterwards Sicily and Italy, that Europe was visited with this dreadful plague, which, aided by that intercourse of nations and people which the progress of civilization insures, diffused itself by degrees through the different divisions of the European Continent, entered the British Islands, according to the testimony of the best writers, about the ninth or tenth Century, and lastly, made its way into America by the Conquerors of Mexico, and soon 'extended itself over that hemisphere also.'

What we have hitherto advanced, refers altogether to the malady of small-pox, as being engendered and propagated in the natural way; and in this account of the origin and progress of the contagion we have followed Mr. Moore, since we conceive that whatever difficulties may attend the suggestions of our Author, as to European immunity for so long a period, there is certainly no other more satisfactory way of accounting for what appears to us to be a sufficiently established fact, that the Greek and Roman physicians of antiquity, never saw the disease.

Our next head of inquiry, is concerning the practice of inoculating, or artificially communicating the disease.

To the discovery of inoculation, medical science cannot prefer any claim. Into Britain the practice was first imported from Constantinople, and it has therefore been called by some the Byzantine operation. It was not however, in this part of the world, that the suggestion of thus communicating the virus of small pox, was made and acted upon. 'According to medical authorities in China, the custom of sowing the small-pox, which is in some degree analagous to inoculation, had long been in use.' In the "*Memoires concernant l'Histoire, les Sciences, &c. des Chinoises*," (a work above referred to,) we are told, 'that the practice was invented in the tenth century, and there is a tradition that it began as early as the Dynasty of Song, which was in the year of Christ 590.' The mode, it is said, in which the communication of the malady was first made, was, by taking a few dried crusts of small pox, as if they were seeds, and planting them in the nose; 'a bit of musk was added in order to correct the virulence of the poison, and perhaps to perfume the crusts, and the whole was wrapped in a bit of cotton to prevent its falling out of the nostril.' Respecting the manner in which inoculation was practised in Hindostan, our Author extracts the following account, from a work entitled, '*On the Manner of inoculating in the East Indies*, by Holwell;' which work was published in London in 1767.

'In Hindostan, if tradition may be relied on, inoculation has been practised from remote antiquity. This practice was in the hands of a particular tribe of Bramins, who were delegated from various religious colleges, and who travelled through the provinces for that purpose. The natives were strictly enjoined to abstain during a month preparatory to the operation, from milk and butter, and when the Arabians and Portuguese appeared in that country, they were prohibited from taking animal food also. Men were commonly inoculated on the arm, but the girls not liking to have their arms disfigured chose that it should be done low on the shoulders. But whatever part was fixed upon was well rubbed with a piece of cloth, which afterwards became a perquisite of the Bramin: he then made a few slight scratches on the skin, and took a little bit of cotton which had been soaked the preceding year in variolous matter, moistened it with a drop or two of the holy water of the Ganges, and bound it upon the punctures. During the whole of this ceremony the Bramin always preserved a solemn countenance, and recited the prayer appointed in the Attharva Veda to propitiate the Goddess who superintends the Small-Pox. The Bramin then gave his instructions, which were religiously observed. In six hours the bandage was to be taken off, and the pledget to be allowed to drop spontaneously. Early the next morning cold water was to be poured on the patient's head and shoulders, and this was to be repeated till the fever came on.

The ablution was then to be omitted; but as soon as the eruption appeared, it was to be resumed and persevered in every morning and evening till the crusts came off. Whenever the pustules should begin to change their colour, they were all to be opened with a fine pointed thorn. Confinement to the house was absolutely forbidden. The inoculated were freely to be exposed to every air that blew; but when the fever was on them, they were sometimes permitted to lie on a mat at the door. Their regimen was to consist of the most refrigerating productions of the climate, as plantains, water melons, their gruel made of rice or poppy seeds, cold water and rice.

We are informed by Shaw, and other oriental travellers, that inoculation had long been practised in Persia, Armenia, Georgia, and Greece, without its origin having been known; but in the opinion of many, the Arabians were the first who employed it; and it is a remarkable fact, that the practice had made its way from the East, along the coast of Africa into Europe, and had even been adopted in parts of this island, especially in Wales and in Scotland, where being used only by the common people, it was vulgarly called *buying* the small-pox. Still, however, the faculty of medicine either remained totally ignorant of the subject, or indolently disinclined to investigate its claims to attention, until, in the year, 1703, the great success of inoculation first attracted the notice Dr. Emanuel Timoni, a Greek, who had graduated at Oxford, and was now residing in Constantinople, his native city. This physician corresponded with Dr. Woodward in Britain, and wrote an account of the new mode of preventing the dangers of small-pox. This account was published in the *Philosophical Transactions* of 1714—16. In 1715 a Mr. Kennedy, an English surgeon, who had visited Constantinople, wrote a pamphlet on the practice of what he calls ingrafting the small-pox. These several incidents failed, however, to excite interest on the part of the profession, until it happened that Lady Mary Wortley Montague, 'then blooming in health and beauty,' accompanied her husband, as ambassador to the Ottoman Court, and was struck with observing that in Constantinople there was a general ingrafting of children with the small-pox, by a set of old women, which took place every autumn; and that the disease thus communicated, was, in the majority of instances, extremely mild, so much so, that she had witnessed no single instance of death from it. In consequence of this observation, Lady W. courageously determined upon the ingraftment of her own son, which in every way so entirely succeeded, that upon her return to England she determined to subject her daughter to the same process; a determination which was put into effect, and which again completely answered her hopes. Still, however, the medical men of the time, shewed a disinclination to adopt the practice; until two princesses of the Royal Household were

subjected to the operation, and in these instances also the communicated disease proved mild and benignant. The progress of inoculation was nevertheless exceedingly slow; to medical were now added moral and religious objections against the project. It was denounced, both by writers and preachers, as interfering with the ordinances of Providence, and proclaimed to be sinful, even allowing it to be efficient, which was all along doubted. So great and so successful was the outcry against the new method of imparting small-pox, that we are told, in spite of the writings and recommendations of some able physicians, and in defiance of the example even of the Court, the practice, instead of becoming popular, declined to such a degree, that from the year 1730 to 1740, it was almost disused in England. Indeed throughout Europe the plan was almost entirely relinquished, 'and there seemed little reason to imagine it would be revived.'

'when in this dormant state news was brought that multitudes of Indians in South America had been inoculated with much success by Carmelite Friars, as the Asiatics had been by the Greek old women. A physician and surgeon also began in the year 1738 to inoculate in South Carolina, and only lost eight persons out of eight hundred. But a planter inoculated three hundred persons without the loss of one. For it is singular that in those days all inoculations performed by private gentlemen, monks, and old women, were uniformly successful: and empirics afterwards were equally fortunate: none lost patients from inoculation excepting the regular members of the faculty.'

This statement reminds us of a well authenticated occurrence which happened in Sussex, a few years since, and which, though a little from the purpose of the present paper, we shall be excused for relating. A party of children 'just let loose from school,' were playing about the fields, and one of them suggested the *game of inoculation*. Accordingly, a thorn was taken from the hedge, and carried to one of the neighbouring children, who was under inoculation for small-pox. With this thorn, the little self-constituted inoculator punctured one of the child's pustules, carried the infected instrument to his playmates, pierced all their arms in succession, and every recipient went through the disease in a mild and favourable manner.

The practice of inoculation thus having become so general, and having proved so successful in America, a new sensation came now to be excited in Britain, and in the year 1746, the small-pox hospital was erected in St. Pancras.

In 1754, the question of inoculation was taken up by the London College of Physicians; and this learned body stated, by the medium of one of their annual orators, 'that experience had refuted the arguments which had been urged against this practice, which was now held in greater esteem, and was more

' extensively employed by the English than ever; and the College considered it highly beneficial to mankind; atque *humano generi valde salutarem esse se existimare.*' Inoculation even now, however, made but comparatively tardy progress, being confined mainly to the families of the nobility and gentry, until the celebrated inoculator Sutton began to operate a most extensive influence upon its success and advancement.

' The circumstances (says Mr. Moore) which attended the progress of inoculation through Great Britain are not flattering to the philosophical character of the nation.' ' 'Twas first rumoured as a practice followed by some poor old Turkish and Arabian women. A lady of quality then introduced it into the Royal Family, and among the higher circles of England, and now it will be shewn that it finally acquired popularity by the artifices of an empiric. For Daniel Sutton, with his secret nostrums, propagated inoculation more in half a dozen years, than both the faculty of medicine and surgery, with the aid of the Church, and the example of the Court, had been able to do in half a century.—It appears however that the Suttons, father and son, although they most materially improved the practice, in fact invented nothing. Sydenham had discovered the great utility of cold air in small-pox, and of allowing his patients to drink cold water, but he did not venture to deviate so much from ordinary rules as to prescribe purgatives. He on the contrary was profuse in exhibiting opiates."—" Subsequent physicians had ascertained that great benefit arose from opening medicines, and particularly from mercurial purges; but in conformity with old theories they at the same time confined their patients to bed, covered them warmly, and promoted perspiration. But Daniel Sutton had the sagacity to extract what was beneficial in both these plans, and to reject what was injurious, for he exposed his patients to the air, directed for them cooling drinks and diet, and prescribed purging and refrigerating medicines, by which combination the treatment was rendered consistent. This system seems not to have been the result of deep study, for Sutton was no great reader, and his plan was repugnant to received theories. But every English medical man knew Sydenham's practice, and Lady Mary Wortley Montague had written that the Turkish children were suffered to play about in the open air during the variolous eruption. Almost every modern essay at that time likewise recommended purgatives, and Sutton only made choice of the prescription which was still in vogue."

Inoculation thus improved, now made rapid and triumphant progress. But Sutton's plan of permitting the inoculated to run about indiscriminately, could not fail to sow the seeds of the disease more profusely, and to multiply to a considerable number the chances of small-pox infection among those who from apprehension, prejudice, or principle, still held out against the artificial mode of its reception. The increased prevalence and the extraordinary success of inoculation, as now practised, soon excited the attention of the Continent, and the practice at length,

having encountered and pretty nearly vanquished every description of opponents, became almost universal.

Spain, however, which is so much behind the rest of Europe in all mental acquirements, benefited on this occasion by its sluggishness. One surgeon introduced the practice into the town of Jadrique in Andalusia, where it was continued during forty two years without extending beyond that district. In the year 1772, Dr. Don Miguel Guzman made the exertion of coming to London, to collect some information on the subject: When he returned to Madrid he was encouraged by the Court, and practised upon a few of the nobility. Some inoculations were also effected in a few trading cities which had communication with England. But these efforts were of short duration, and from the distinguished inaction of the Spaniards, inoculation was soon relinquished; *and no other country has suffered so little from small-pox.*"

The fact indeed is indisputable, that the mortality from small pox progressively increased with the improvement and progress of inoculation. During the last thirty years of the last century, in spite of the meliorated treatment both of the natural and artificially-acquired distemper, deaths from this source had augmented by ten to one; and the result of careful calculations on this head instituted by Sir Gilbert Blane and Dr. Lettsome made the average numbers annually falling victims to small-pox in the British Islands, to be between 35 and 36,000.

But this immense and increasing consumption of human lives (says Mr. Moore) was not the sole evil produced by this distemper; for a considerable portion of the survivors were pitted and disfigured; some lost one of their eyes, a few became totally blind, and others had their constitution impaired, and predisposed to a variety of complaints, which were productive of future distress and sometimes of death. These additional calamities cannot be reduced to calculation, but as the mortality from small-pox was continually on the increase, these concomitant evils must have been so likewise.

Such, then, was the state of things, when the proposed substitute for small-pox preferred its claims to professional and popular notice. And what are these claims? Such, if they can be substantiated, as bid defiance, in the way of comparison, to every other project and scheme that has ever been invented or proposed for the physical improvement of society. Vaccination does no less than promise the overthrow and final extinction of the greatest evil that ever afflicted the human race; and we are now candidly called upon to inquire, whether these magnificent promises are likely to be eventually fulfilled. In canvassing the pretensions of vaccination, as a substitute for small-pox inoculation, it will be right, in the first place, briefly to trace its origin, and describe its early progress. Scarcely is it necessary to mention the name of Jenner, as the individual with whom decidedly originated the first fair avowal of the proposed scheme

of prevention. This gentleman, while practising surgery in a district of Gloucestershire, was surprised to find that some individuals, whom he inoculated for small-pox, refused every attempt that was made to impregnate their frames with the virus. Upon a further investigation of this striking fact, he found that those individuals, in whom the immunity existed, had previously contracted a disease, when they had chapped hands by the act of milking cows, that had a particular kind of eruption on their teats.

‘It appeared (says Jenner) that this disease had been known among the dairy maids from time immemorial, and that a vague opinion prevailed that it was a preventive of small-pox. This opinion, I found, was comparatively new among them; for all the old farmers declared they had no such ideas in their early days; a circumstance which seemed easily accounted for, from my knowing the common people were very rarely inoculated for the small-pox, till that practice was rendered general, by the improved methods introduced by the Suttons. So that working people in the dairies were very seldom put to the test of the preventive power of the cow-pox.’

In the prosecution of his inquiries, Dr. Jenner, however, soon found that the notion by no means universally obtained of the vaccine infection being a security against small-pox. The medical practitioners in the neighbourhood all expressed their unbelief on the subject; and besides these, there were many of the farmers and other people in the neighbourhood, who agreed in deciding upon its insecurity. Many individuals were indeed met with, who asserted that they had actually contracted the small-pox after having had the cow-pox. All this was certainly calculated to damp the ardour of Dr. Jenner; and so it did; but he was engaged in too momentous an inquiry, to abandon it very readily; and he was soon very well pleased to ascertain that the cow was subject to a variety of eruptions on the teat, each of which produced eruptions on the milker's hands, but the several eruptions were not all security against the small-pox infection. This very important discovery appeared to be the removal of one great obstacle to the research in question, and Dr. Jenner was the first person who made any distinction of kind between these eruptive diseases on the teat of the cow. But our experimenter was again mortified to find, that even among those who had contracted the genuine virus, some were subsequently subject to the small-pox contagion, and this difference of susceptibility was even observed among individuals, who had actually been infected by the same animal. The perseverance of Dr. Jenner was now indeed put to a powerful test, and it may very easily be admitted, that few would have thought of continuing the research, after this seemingly insurmountable obstacle to success. Dr. Jenner, however, still persisted. It occurred to him that the specific qualities of the virus might vary with the progres-

sive changes it underwent, after being secreted, and one may easily form some estimate of the satisfaction with which he found his conjecture realized by experiment. Thus was the second great impediment removed; since it was ascertained by repeated trials, that the true preventive cow-pox was only capable of being produced by the matter in its earlier stages, and that when it had become subject to certain decompositions, it had no further power of engendering the real disease, than the spurious eruptions of which we have just spoken. With these exceptions, Dr. Jenner found that the immunity from the variolous disease, occasioned by the vaccine infection, was for life; at least individuals were exposed, without effect, to the former, after the lapse of fifteen, twenty-seven, and even fifty years, from the latter infection. During this very curious investigation, it occurred to Dr. Jenner, that the preventive which he had discovered, might be propagated in the manner of small-pox inoculation. This suggestion was publicly proposed and acted up to; a general interest became excited to investigate the grounds upon which it was made, and thus grew out of the whole this most interesting question—Is vaccination an actual and safe security against small-pox?

To the discussion of this question we should now immediately proceed; but as it is a possible case that the alleged security against the variolous infection might exist, and yet that the use of this preventive might be objectionable on other grounds than its want of safety, it may be proper to discuss, in the first instance, the minor charge which has been adduced against the practice of cow-pox inoculation.

The vaccine virus has been asserted by many of those gentlemen who have stood forward as opponents to its introduction into the body, to be a means of engendering foul and loathsome humours. Now, either for or against this objection, no appeal can, with propriety, be made to any thing but actual facts; or at least, if such facts oppose themselves to *a priori* conceits and prejudices, founded on the dislike to receiving any thing of an animal nature into the human body, they ought, in all fairness, to be abandoned as destitute of any real foundation. There is, however, one kind of reasoning which might, with more colour of justice, be brought to bear upon the question, namely, that founded upon the more or less mild or malignant nature of one or the other poison. The small-pox virus is allowed, on all hands, to excite more commotion in the system than the vaccine matter. Now, that which is the most powerful irritant, might *a priori* be imagined to be the most likely means of exciting into action and effect latent disorders of the constitution; and this indeed we believe to be verily the case. Scrophulous and other affections of children, have been developed by inoculation, much

more frequently and forcibly, according to our observation, than has been the case with vaccination. But what, as we have just said, is more to the purpose in favour of vaccination, when placed in competition with artificial small pox, as it refers to the specific effects now alluded to of the one or the other, is, that we do actually find, by medical documents, instituted without any intended reference to the question now in dispute, that since vaccination has become generally practised, there has been, to say the very least, not the smallest increase in the number, or augmentation in the virulence, of that class of complaints which vaccination has been accused of engendering. The following is a statement of diseases, by a physician who enjoyed very extensive opportunities, both publicly and privately, of observing the condition of the metropolis, or at least of a very large district of it, as it relates especially to maladies of the skin; privately, we say, as well as publicly, since, as he gave a more than ordinary share of attention to cutaneous disorders, it is of course fair to infer that his practice in this branch of the profession, was proportionably above the ordinary routine of observation. In the year 1797, says Dr. Willan, before the publication of Dr. Jenner's inquiry, the total number of diseases, which came under my notice, were 1730 : the number of chronic cutaneous eruptions, 85. In 1798, total number of diseases, 1664 ; chronic cutaneous eruptions, 82. In 1804, the proportions were found to be 1915—89. In 1805, 1974—94. Whoever will take the trouble to cast his eye over these proportions, will directly see that vaccination had added nothing to the mass of cutaneous malady, as scanned by the proverbially accurate and unprejudiced observations of the late Dr. Willan.

But it may give the negation of the charge against the cow-pow on this head more force still, if we extract the following account from Mr. Frye, Surgeon to the Gloucester Infirmary. This gentleman states that ‘ a more healthy description of human beings does not exist, *nor one more free from chronic cutaneous impurities*, than that which suffers most from cow-pox, by reason of their being employed in dairies.’ And further, ‘ the Gloucester Infirmary, one of the largest provincial Hospitals, is situated in a county in which accidental cow-pox has been prevalent from time immemorial; many hundreds among the labouring people have had the cow-pox since the establishment of that institution, and that more severely than is generally the case in artificial vaccination; and yet not a single patient has applied to the Infirmary in half a century for the relief of any disease local or constitutional, which he or she imputed or pretended to trace to the cow-pox. And let it be repeated and remembered, that the artificial in no respect

‘differs from the accidental cow-pox, except in being generally less virulent.’

These facts and observations we conceive to be quite sufficient answers to the question, which we allow to be a natural and very important one—Does the cow-pox inoculation leave any bad humours behind it? And this is now the great problem that remains for investigation—Is vaccination as absolute a preventive of the natural small-pox, as variolous inoculation? When we admit that there are some reasons to doubt of this being the case, we shall hope to be absolved from any imputation of partiality, that may hitherto have appeared to characterize the present paper. It does, we confess, seem to us still problematical, whether the vaccinated stands precisely upon the same footing with the inoculated child, as to small-pox immunity. Should, however, the antivaccine reader take courage from this admission, and conceive that all we have hitherto advanced, has been for the purpose of antithetically as it were arguing for the inefficiency of the new practice; we must at once overthrow such anticipations, by explicitly stating it as our opinion, that should it be even *proved*—and this is very far from being the case—that the preventive efficacy of the vaccine virus, is in any measure less than the variolous, we think that its positive virtues have been evinced upon too large a scale to permit the possibility of comparative effect to have any weight.

‘In making the estimate (says Mr. Moore) of the comparative failures of inoculation and vaccination, an error has been committed by comparing the results of the *primary* practice of vaccination, with those of the most improved state of variolous inoculation; forgetting that when the latter operation was introduced, failures of every kind were far more frequent than of late, and that even the deaths amounted in early practice to one in fifty. In like manner, vaccination on its first introduction, was sometimes so misconducted, that two children in a workhouse were actually destroyed by it; although, when skilfully practised, it is really less dangerous than opening a vein, or even cutting a corn. A multitude of lesser mistakes were then committed by the ablest men in the profession, who, deceived by analogy imitated too nearly the plan of the small-pox inoculation: and many were not sufficiently aware, either of the deterioration to which vaccine lymph is subject, or of the mischiefs which arise even when the lymph is pure from the vaccine process being interrupted or disturbed by violence or by disease.

‘The number of failures (continues our Author) from all these sources of error, in early practice has been considerable. It is therefore too soon at present to compute and compare the number of cases in which small-pox has occurred after inoculation and vaccination.’

Now, convinced as we are ready to avow ourselves, of the merits of vaccination, we are nevertheless free to confess that

there appear to us to be two objectionable points in the extract which we have just made from Mr. Moore's volume. Failures, he says, of all kinds, were common in the early periods of inoculation, as they have been in the present early stages of vaccination. These failures, however, at least in the majority of cases, referred, we believe, rather to the management of the induced complaint, than to any preventive efficiency in the complaint itself. If deaths from inoculation were, when the practice was first established, one in fifty, it was not because natural small-pox succeeded to the artificial, and thus cut off its victims; but because an erroneous treatment was adopted of the patient after he had been subjected to the inoculating process. It does therefore, we confess, appear to us, a kind of *ruse de guerre* on the part of Mr. Moore, thus to confound the two questions of the comparative virulence of the two diseases, with their comparatively preventive power. But we have a still further objection to the practice of apologizing for cow-pox failures, by referring to the oversight and mistakes of early vaccinators, and that is, that while such an appeal may serve the particular purpose of the vaccine partisan, it is calculated to create unnecessary apprehensions, on the part of the relatives and friends of those children who have been subjected to the process, while it was practised in all this condition of alleged uncertainty.

Vaccination does not seem to us to have any thing to fear from the most open conduct on the part of its friends. Let the following extracts from Mr. Moore's book, which are registers and records of facts, have their due weight with such as have any doubts on the subject of the cow-pox matter being sufficiently efficacious to authorize their acquiescence in the practice, or to enable them to look with confident satisfaction upon such of their children as have been subjected to vaccine inoculation.

* In the year 1813, a Report was published by the imperial Institution of France, stating that 2,671,662 subjects had been properly vaccinated in France, of whom only *seven* cases had afterward taken the small-pox; and it was added that the well authenticated instances of persons taking the small-pox after variolous inoculation, are proportionably far more numerous.'

Mr. Moore very candidly admits, that the French medical reporters had not however sufficient grounds for this conclusion, especially as more of the vaccinated might afterwards contract the small-pox.

* In England (adds our Author) no registers have been kept of so vast a number; but the success of some charitable institutions proves that when vaccination is properly conducted, there will be very few failures. In the Foundling Hospital of London, this practice was introduced in the year 1801, and though the children are sometimes inten-

tionally exposed to the infection of small-pox, yet in sixteen years only one slight case has occurred in which a variolous eruption was suspected. In the York Military Asylum there has been the same success. The National Vaccine establishment was founded by Government in the year 1809; and in eight years to January 1817, there had been vaccinated by the surgeons of that institution in London and its vicinity, 34,369 persons. And although the small-pox had been constantly prevalent, yet at that period only four of the above number were known to have contracted the small pox, which is about one in 8592 cases, and in those four the disease appeared in a mitigated form, and without danger*. From these authenticated facts it is quite certain, (continues Mr. Moore) that failures of vaccination, when the process is regular, and the constitution fully influenced, are exceedingly uncommon; and as the vaccine and variolous infection coincide in so many points, it is perhaps safe to conclude, that the former will never fail to prevent the small-pox, except in those very rare and peculiar habits which are susceptible of contracting the small-pox oftener than once.'

This inference of Mr. Moore may be, and very probably is, a just one. But we repeat, that even allowing the possibility of a *grade* of difference between the preventive efficacy of the two inoculations, we contend that the facts simply of the case are, when viewed in an impartial manner, beyond all measure in favour of the vaccine practice. Against the suggestion, that genuine vaccination may perhaps only prove preventive of small-pox influence for a certain time, and that after this period the individual becomes less safe, we may adduce the Gloucestershire rustics, who have been shewn to be insusceptible of the small-pox, even after the lapse of fifty years, from their having been naturally vaccinated; and in reply to the suggestion of others, that although the natural cow-pox may secure against variolous influence for life, the artificial infection may be without this power, we think it fair to allege, that in both instances the virus is received into the system by a species of inoculation, and that therefore on the ground of analogy alone, we should infer, that if inoculated variola proves a preventive of the natural small-pox, the inoculated vaccine matter would be likely to display equally preventive efficacy with that which should be conceded to the matter less artificially introduced.

Upon the whole then, our conclusion is, after the most careful calculation and balancing of the pro and con of the argument, that vaccination ought to be thankfully seized hold of and

* The fact of the mild and mitigated forms in which small-pox subsequent to vaccination almost without exception appears, is not we think in general sufficiently insisted on. For our own parts we should have next to no apprehension as to the result, were we to see at this moment small-pox break out among the vaccinated children of our own families, or the families of our friends.

universally adopted, as a sufficiently safe preservative against one of the most noxious and fearful of all the maladies to which the human frame is incident, and that even the extinction of this pest might be fairly anticipated, could the public be brought to an unanimity of sentiment on this most interesting subject.

We extract the following hints from Mr. Moore, without committing ourselves to the approval of arbitrary and coercive measures on the part of Government, even in cases where such extensive good might be effected by the exercise of legislative authority. The extract forms the conclusion of Mr. Moore's volumes.

'In ancient Rome, parents possessed the barbarous power of inflicting death upon their children. British parents only claim that of inflicting on them a disease which kills a portion, and spreads infection to those around, that till lately destroyed one-tenth of the human race. Since we have lost the privilege of Roman parents, surely that of indirectly committing infanticide is not worth retaining. This is for the consideration of legislators, who, by a moderate exertion of those powers delegated to them for the public good, might in a very short time totally extinguish the small-pox. And when this shall have been effected, not only the Vaccine, by becoming useless will be neglected, but even this book, alas! upon the Vaccine will sink into oblivion. Perhaps, however, some fortunate tracts may be preserved on the dusty shelves of curious libraries, to unfold to future antiquaries, the honours, then hardly credible, of the variolous pestilence, and to reveal to them the discovery of Jenner; whose name, or, in strange tongues, a sound imitating his name, is now articulated through the world, in huts, houses, and palaces, as a household word.'

On the merits and demerits of Mr. Moore as an author, and as an arbitrator in the vaccine cause, our limits compel us to be brief. Considering the two volumes before us in the light of literary productions, we do not hesitate to say that the first is far more creditable to the writer than the second. A certain charm and interest pervaded, indeed, the *Treatise on Small-Pox* which we in vain look for in the *Essay on Dr. Jenner's invaluable discovery*. And what we consider still more remarkable is, that the volume on vaccination presents several instances of false taste, and even of faulty grammar, which could not have been expected from an individual so demonstrably erudite as is Mr. Moore. We notice these defects, not we hope in the spirit and temper of critical cavil, but from a feeling of respect for the talents and learning of the Author, and with a feeling of regret, that volumes, which in every way lay claim to a character far beyond the ephemeral productions of the day, should not have been made as perfect as it appears to have been in the power of the writer to render them. But we think it further our duty to point out one or two still

more objectionable features in the second of the volumes now under notice. Mr. Moore appears to us to have erred both in propriety and policy, by endeavouring to excite afresh, that spirit of animosity with which the vaccine cause was agitated in the earlier periods of the dispute. As an historian, it behoved him to be sure to particularize all the circumstances, by which the controversy was marked; but it ought to have been his constant endeavour to confine himself strictly and simply to the facts of the case, and not to impute motives or to sound charges of interested views against his opponents. To talk for instance of an individual starting up as an opponent of vaccination, because he was fretting in obscurity, and wanted wherewith to make himself noticed, is surely not the way to defend the cause he has espoused, or to silence the adversaries of that cause. The principal personage, too, who figures in the pages before us, as having been according to Mr. Moore's representation throughout, actuated by a principle of malignant hostility to Dr. Jenner, and desire to found his own reputation at the expense of others, is spoken of by our Author, in terms which, to say the best, argue a temporary forgetfulness of the common demands of courtesy. But on defects or rather blemishes like these, it is painful to enlarge, and we desist. Conscious we feel, that enough has been said by us in the course of the preceding pages, to convince the reader of its being our sincere opinion, that although there is much which is objectionable both in matter and manner, in especially the last of Mr. Moore's two volumes, the good is the preponderating quality of each, and both are highly worthy the attention, as well of the public, as of the medical profession.

Art. V. *The Domestic Altar*; or a Six Weeks' Course of Morning and Evening Prayers for the Use of Families; to which are added a few on Particular Occasions. By the Rev. W. Smith, A.M. Svo. Price 8s. 1817.

PRAYER is unquestionably the most sublime, and perhaps we might add, the most profitable religious duty in which we are permitted and invited to engage. The reasons of this are so obvious, its obligations so generally confessed, and the impulse to it so natural and so direct, that even heathens, unaided by revelation, have gone far in perceiving its propriety and its utility. The Stoics have said, "*Orabit sapiens ac rota faciet, bona à diis postulans.*"

If prayer, as a private exercise, is admitted to have its foundation as well in natural as in revealed principles, the propriety of it, as a social and family engagement, will not be long denied. 'How reasonable a thing is it that God should be 'honoured in that community which derives all its comforts

' from him. In a family there are mercies received from God
 ' of which all the members are equal partakers. How fit and
 ' becoming a thing is it then, that all the members should join
 ' in acts of devout homage to their common protector and be-
 ' nefactor. The assembling every day to worship the Supreme
 ' Being has a tendency to produce the happiest effects in form-
 ' ing the conduct of domestics. To recall the attention of a
 ' family frequently to God, tends to impress the members of it
 ' with an idea of his authority, and of their dependence upon
 ' his providence. It holds forth religion to them as a duty
 ' not of occasional, but daily obligation. The constant reading
 ' of the Holy Scriptures, the frequent imploring of the pardon
 ' of sin, and petitioning for grace to act aright towards God
 ' and man, imperceptibly convey into their minds, a knowledge
 ' of the duties which they owe to God, to themselves, and to
 ' each other. Accordingly we find that when religious order
 ' prevails in families, there a knowledge of right and wrong
 ' obtain; and although evil passions occasionally discover them-
 ' selves, we do not see their *unrestrained* violence: the good
 ' effects of daily instruction and daily worship, are manifest in
 ' the tempers and conduct of the domestics, amidst all their
 ' imperfections.—If therefore we consult merely our own com-
 ' fort, the best course we can pursue is to tread in the steps of
 ' those godly men, whose houses were consecrated by the
 ' daily performance of family worship. The comfort of families
 ' is so effectually destroyed by careless, idle, unfaithful and dis-
 ' solute servants, that a remedy for this serious and increasing
 ' evil would be generally accounted a very great benefit to the
 ' public. But there is reason to believe that no radical cure
 ' will be obtained, till the almost exploded piety of former times
 ' is revived, by making religious instruction and worship a
 ' stated observance in our houses.' *Bean's Family Worship*.

If the duty of Prayer consists essentially in a devout ac-
 knowledge of dependence on the Supreme Being, in ear-
 nest supplication for his "mercy to pardon and grace to help,"
 in the return of cordial thanksgiving for benefits already re-
 ceived, then, the obligations which lead to such an exercise,
 arise naturally out of our domestic circumstances, and are as
 applicable to our family relations as to any other; and conse-
 quently the duty becomes as imperative upon heads of families,
 in their relative, as in their individual capacity. In perfect ac-
 cordance with these remarks, it will be found from the historic
 records of Scripture, that the patriarchal families were early
 habituated to religious worship, and that among the many vir-
 tues which distinguished the saints under the old dispensation,
 their attention to the religious instruction of their families held
 a conspicuous place, and is recorded by the Holy Spirit to their

lasting honour. Indeed, this form of domestic and social worship, was no doubt the first, and indeed it is very probable, the only mode of worship practised by the patriarchs. Public worship does not appear to have been in use till the time of the Israelitish Church; and then it was evidently founded upon the implication that the Israelites were one FAMILY: and although for the immediate as well as the typical and spiritual intentions of Providence, the term received a latitude of application hitherto unknown, it still retained and conveyed all the beauty and tenderness of its most restricted sense. Hence it was applicable to the whole Jewish Church in its collective capacity, as in the division of tribes, or the still more minute division of separate households. In the distributive sense, they were denominated "the *families* of Israel," and in the collective sense, "the *family* of God." In both their capacities, ordinances of Divine worship were enjoined upon them. The former mode, therefore, while it stands upon the same authority as the latter, has the advantage of being more primitive and patriarchal.

The attention paid by the first Christian converts to their families or houses, was evidently either suggested to them by their Jewish habits, or infused into them by their Jewish instructors. There was nothing either in the principles or the spirit of the new system, to revolt those feelings, or require the violation of those domestic associations, which had been wisely inculcated and cherished by the whole Mosaic System. The habits to which our Lord formed his immediate disciples, and the kind of domestic union which subsisted among them, were calculated to foster the same sentiment, and evidently intended to promote among all his followers an habitual attention to one of his most favourite and important maxims, "One is your master, even Christ, and all ye are brethren."

The corrective and the benignant influence which Christianity, above every other system, exerts over the social feelings, as well as the rational gradation which it establishes among the objects that are to excite those feelings, must be viewed by every candid inquirer, as a powerful evidence of the purity and divinity of its source. It passes by no relation we can sustain; it attends us in every character, and exhibits itself, like life and health, in the whole moral system of man. While it begins in the individual, and teaches him first to care for his own soul, it assumes this, not as its boundary, but as its centre; here it may and *must* have its source, but its outflowings must be sufficiently wide to reach the whole family of man.

Did we feel ourselves called upon at present to give, and did we suppose our readers were in the disposition for receiving from us, admonitions on so grave a subject, we might indulge in a strain of reflections adapted to awaken a more

general regard to the duty of Family Religion. We shall however remark, in reference chiefly to our Protestant dissenting readers, that in almost every thing relating to domestic discipline and domestic worship, our Puritan ancestors appear to have had greatly the advantage of us. And if our estimate of what may be denominated the Family Piety of the mass of modern professors, be correct, it certainly falls far short of that by which the despised and persecuted Puritans were distinguished. There was an earnestness, a consistency, a sincerity about the whole of their character, as well as a correctness and strictness in their domestic management, which deserve to be universally known and universally imitated. Their punctuality, their perseverance, their instructive piety in their families, have never, we conceive, been brought prominently before those who claim to be the inheritors of their principles and their privileges. There was among them all a principle which may be pointed out as of the utmost moment and the highest value, and which existed with almost as much rigour among the laity as among the clergy. It was a sacred regard and a profound submission to the authority of scriptural example and precept. They were not afraid of the terms duty and obligation. Hence, they employed the means of religious instruction among their children and domestics, with unlimited faith in the efficiency of those means, and with earnest prayer for their success. Family instruction by reading the Scriptures with expositions, and by the catechetical mode for the younger members of the household, was enforced frequently and publicly; and the pastor considered it as a part, and not a small part, of his duty, to see that such order was observed among all the families of his congregation. The effect which Mr. Baxter's instructions and labours produced in this respect, in the populous town of Kidderminster, are too well known to require a repetition here. It may however be important to notice how the practical piety of the Puritans sunk into general disrepute, and how the nation in less than half a century veered about from the extreme of punctiliousness and of religious enthusiasm, to a total indifference to the spirit and neglect of the duties of Christianity. And it is here obvious to remark, that as soon as episcopacy felt itself predominant and secure, it began to assume that tone of dogmatism which approximated very nearly to the claims of infallibility. Not content with having triumphed in the political struggle over the Puritans, they must be branded and hooted, and every term of reproach and execration that the vocabulary of the language supplies, must be heaped upon them; while those who had unhappily suffered in the episcopalian party, must be canonized and even almost deified from the pulpit. Many of the episcopal writers of that age furnish ample

specimens of this. South is an eminent instance. He ventures even to run a parallel between the sufferings of Charles and those of the Saviour; and insinuates that in severity and meritoriousness they were second only to those of Christ. Now the effect of all this was not merely to bring the doctrines of the Puritans into contempt, but to spread a notion, that their eminent practical piety, was the thick guise of a most hateful and pestilent hypocrisy, which possessed indeed the alluring exterior of the serpent, but with all his venom. The tendency therefore was not to discriminate between the excellencies and the defects of the Puritans, but at once to proceed to the utmost possible distance from their habits and practice. This disposition was fostered in the nation at large, by the growing secularity of the clergy, and the dissoluteness of the Court; so that while there arose among the people in general a laxity approaching to utter indifference, in the practical duties of Christianity, a way was preparing among the literary classes of the nation, for that prevalence of infidelity, which is at once the uniform effect and the certain indication of a general departure either from the faith or the practice of the Gospel.

The strictness of puritanical discipline was no longer inculcated upon the people. It was odious at Court, and therefore could not be patronized by a courtly religion. Ethical lectures and moral essays were indeed often heard from the pulpits of the establishment; but they were destitute of the living and moving spirit of true religion. It was enough to bring any practice into discredit, and consequently into disuse, to denominate it puritanical. Family worship therefore was among the practices which fell into neglect, and which for the best half of a century was almost forgotten by the public instructors, and nearly exploded by those who formed the mass of members in the Episcopal Church. But this leaven was not confined to one communion. The fashion spread, because it was a fashion, among the successors of the Puritans, too many of whom were attached to the puritans and nonconformists rather from political affinities than from an accordance in the orthodoxy of their creed or the strictness of their practice. It was about the middle of the last century, or perhaps a little earlier, that the spirituality of Dissenting congregations began to revive, and from that period there has been a very rapid increase of the power of religion. This has been particularly exhibited in the growth of the benevolent feelings, a disregard of minute religious observances, and a disposition to unite and co-operate in advancing the common interest of the Redeemer's kingdom. The revival of genuine piety in the Established Church, has we conceive been much later, and might perhaps be shewn to have followed as a consequence. The spirit of true religion is

to a degree contagious ; and though we are not anxious to advance any claim on the behalf of Dissenters, we are yet sure, from a universal principle of our nature, that not a little of that revival of evangelical and practical piety, which has taken place in the last thirty years, in the Established Church, is to be ascribed to that not unholy rivalry, which makes us all anxious for the prosperity of our own religious denomination.

We believe we may venture to assert, that generally among orthodox Dissenters, the duty of family worship is still regularly and conscientiously attended to ; though in fairness we must confess our suspicion that *domestic instruction* is not so general as it might be, and as it evidently was among the nonconformists. Perhaps the practice which has now become so very prevalent, of attending a place of worship thrice on the Lord's day, has been the means, in many families, of superseding this important branch of primitive practice. The disuse of this venerable and useful custom we cannot but regret. How far the advantage gained by a third public service may compensate the loss that Christian families sustain, it is not for us to determine ; we leave our readers to make their own decision, convinced that before the practice of family instruction can be extensively revived, it must be generally recommended by Christian pastors, and be rendered practicable by new arrangements in professing families.

Our present concern is strictly with Family Prayer. Upon this topic, the prevalence of the practice, as it might secure attention to what we might say, seems to render it less necessary that we should say any thing. We shall therefore content ourselves with expressing our opinion of the most eligible mode of conducting that service. We conceive that there is something in the very nature of prayer, that is revolted and violated by an attention to the niceties of language, and by a set and regular repetition of the same words ; and that upon the whole there can be no person free from prejudice upon this subject, but must in the closet, and perhaps in the family, feel, that the natural and simple effusions of the heart are much more impressive, and much more likely to be the sincere and spiritual expression of the real sentiments and feelings of the mind. Every one must admit that from a universal law of our nature, the repetition of an action becomes the more mechanical as it becomes more frequent ; and that the attention and feeling excited, diminish in the same ratio as the habit becomes mechanical, until the action may be performed almost unconsciously. We readily admit that there may be various things to counteract the operation of this law in the matter of devotion, among truly pious persons ; but as it regards the mass of the people, its existence and its effects are but too visible. The

great object in social prayer, as well as in public preaching, must first be to awaken attention, and to animate the feelings of love, and gratitude, and desire. Now, we are decidedly of opinion this cannot be done in either case, without some variety. For this reason we certainly prefer extemporaneous devotion in the family, and we are sure that it has the additional advantage of being susceptible of more appropriateness. While therefore it may be conceded that the free mode loses from its occasional inaccuracy, it yet far surpasses a form, in its tendency to awaken and sustain a high tone of devotional feeling.

These remarks apply with as much, and perhaps even with more force, to family devotion, than to public worship. In the family, where there are young persons and servants who cannot be supposed to be urged on to the duty by any innate principle, any inspiring impulse of mind towards it as a privilege, and where they compose probably the majority, it is of the utmost importance to employ those means which are most likely to awaken their attention, and secure the repetition of the duty, without weariness and disgust. With this view, therefore, heads of families will certainly consider it a part of their appropriate duty, to cultivate the gift of prayer; and for this purpose we recommend to their attention Dr. Watts's *Guide to Prayer*. And especially the last chapter, entitled, 'A Persuasive to learn to pray,' from which we extract the words of a learned and venerable prelate of the Establishment. 'For any one to satisfy himself,' he remarks, 'with a form of prayer, is still to remain in infancy: It is the duty of every Christian to grow and increase in all the duties of Christianity, *gifts* as well as *graces*. How how can a man be said to live suitable to these rules, who doth not put forth himself in some attempts and endeavours of this kind? And if it be a fault not to strive and labour after this gift, much more it is to jeer and despise it by the name of *Extempore Prayer*, and *praying by the Spirit*; which expressions (as they are frequently used by some men by way of reproach) are, for the most part, a sign of a profane heart, and such as are altogether strangers from the power and the comfort of this duty.'

Still, Forms of Prayer are of great utility. For, after all, there will be many sincere individuals, who feel it extremely difficult, or even impossible, to express themselves with propriety in this service. Difficulties also may arise where females are at the head of a family, and may have neither sufficient courage, nor confidence, to engage even with those of their own sex, in extemporaneous devotion. There may be other instances in which persons converted late in life, and with but very little previous advantage of religious instruction, may be called to the performance of family devotion, and in all families the ab-

sence or the affliction of the head of the household, may render it necessary that another should take his place, in conducting the devotions of the family. In all such cases we do most earnestly recommend the use of a form of prayer. We should consider it, under such circumstances, as wholly inexcusable to neglect the duty; and therefore *every family* without exception should be furnished with at least one volume of domestic prayers.

Many such works have been prepared and offered to the public, by ministers in the Establishment and among the Dissenters. Many of them possess merit, but not all in an equal degree. Among the best is a small collection by the late Mr. Palmer of Hackney.* Another volume of prayers by Jenks, edited by Mr. Simeon, is truly evangelical and devotional. A later volume by Mr. Bean possesses great excellencies in point of language, but is not equal, either in evangelical sentiment or fervour of devotion, to Jenks's or Palmer's.

We consider this by Mr. Smith, though it has some slight blemishes, as a valuable accession to those already in our possession. It is much fuller, and embraces a much greater variety of topics than any of its precursors, and is certainly fitted for very extensive utility in the Christian Church. The course of prayer is for six weeks, morning and evening, with additional prayers for unusual occasions. Each prayer is in general long, but they possess one very great advantage; by the use of asterisks and crotchets the author has marked out those paragraphs, that may either be omitted without breaking the connexion, or those that may be taken together to form a much shorter service. We can give the volume our decided approbation, and most sincerely hope that every pious family will avail themselves of this, as one of the most comprehensive, and most evangelical volumes of domestic prayers extant. We cannot profess to give extracts, but we refer our readers to the work itself.

* Mr. Palmer also edited an abridgement of the Family Prayer Book, by the Rev. W. May, which has run through several editions. "The Pocket Prayer Book," printed by the Philanthropic Society, deserves the warmest recommendation. Its singular cheapness, added to the excellence of the compilation, entitles it to decided preference, for the purpose of gratuitous distribution, which was, we believe, the main object of the benevolent Editor.

Art. VI. 1. *The Botanists Companion*, or an Introduction to the Knowledge of Practical Botany, and Uses of Plants, either growing wild in Great Britain, or cultivated for the Purposes of Agriculture, Medicine Rural Economy, or the Arts. By William Salisbury, of the Botanic Garden, Sloane Street. 2 Vols. 12mo. Price 12s. London. 1816.

2. *A Botanical Description of British Plants in the Midland Counties*, particularly of those in the neighbourhood of Alcester; to which is prefixed, a short Introduction to Botany, and the Knowledge of the Principal Natural Orders. By T. Purton, Surgeon, Alcester. Embellished with Eight Coloured Engravings, by James Sowerby F.L.S. 2 Vols. 12mo. Price 1l. 1817.

WHEN the pompous Sir. John Hill, who was the Solomon and Brodum of his day, found that he had outlived his fame with the booksellers, he betook himself to writing pamphlets in recommendation of his *Essence of Water-dock*, *Tincture of Valerian*, *Balsam of Honey*, and *Elixir of Bardana*, ascribing to them unbounded nosological virtues; and thus, by imposing on the credulity of the public, was enabled to drive a chariot, dress splendidly, dispute at Batson's, appear at masquerades and the playhouses, to the admiration of the high and the low vulgar. But the writers now before us, not content with the ephemeral reputation of a stitched or sewed pamphlet, advertize themselves to the public, each in two solid volumes, as, the one a botanic gardener, the other, a surgeon at Alcester.

'Green earthen pots, bladders, and musty seeds,

'Remnants of packthread, and old cakes of roses,

'Are thinly scattered to make up a shew.'

Mr. W. Salisbury's first volume is made up of a frontispiece of his Botanic Garden, a poverty-struck introduction to the science, an English translation of Linnæus's *Delineatio Plantarum*; (the writer carefully avoiding to inform us whence he gets it;) and a reprint, nearly, of Galpine's *Compendium of British Botany*, arranged after the very worst of all possible methods—alphabetically. But then it was necessary to transform it thus much, or it would have been absolutely the same, and might have subjected the plagiarist to the Chancellor's injunction. Not one word of originality can we discover through the whole of it; though the Author professes to be a practical cultivator of plants, a demonstrator of Botany, after a manner peculiar to himself, and the successor of Curtis, one of the most acute Botanists this or any other country ever produced.

Although the volume has been published subsequently to the completion of the *English Botany*, and of Sir James E. Smith's *Compendium Floræ Britannicæ*, and to the article by the same author in Dr. Rees' *Cyclopædia (Plants British)* which takes notice of the most recent additions and alterations, Mr. Salisbury

has not condescended to avail himself of this assistance; but tells the world boldly, that he finds such deficiencies in the works of all authors who have preceded him, as to be under the necessity of putting his own manual into the hands of his pupils. Nevertheless, he is himself guilty of having omitted at least a hundred new species of plants, if not more.

His second volume, however, does him somewhat greater credit. Here he has collected many remarks on plants useful in agriculture, in the arts, and in medicine, so as to form an instructive and pleasing assemblage; and had this part of his work been published alone, with the humble pretensions to which it may lay claim, all might have been well.

But we shall take leave of Mr. Salisbury, and hasten to join our friend,

‘The Apothecary,

‘Culling of simples,’

who it may be premised has been so unreasonable in the geographical limits he has prescribed to himself in the “Midland Flora,” that we are persuaded *he* must have left undescribed some hundreds of species. Warwickshire, Worcestershire, Gloucestershire, Herefordshire, Monmouthshire, Oxfordshire, Stafford, and Derby, cannot be so poor in rarities as we are led to infer from these volumes. Indeed, we happen to know that even within the Author’s more immediate scope, are to be found *Scirpus acicularis*, *Dipsacus pilosus*, *Cynoglossum sylvaticum*, abundance of *Bromus pinnatus*, *Galium pusillum*, *Arenaria tunuifolia*, *Sedum rupestre*, acres of *Ulex nanus*, *Lathyrus sylvestris* (which he has probably mistaken for *L. latifolius*, which we believe not to be British,) *Corex ampullacea*, *Typha angustifolia*, *Anchusa sempervirens*, &c. &c. &c. But besides these omissions, he has not taken notice of any of the new species published in the latter volumes of English Botany; such for instance as *Myosotis versicolor*, *Valeriana dentata*, the new *Scirpi*, (and of the old ones he has given only two, though in all there are fourteen,) *Juncus acutiflorus* and *Lampocarpus*, the most common of plants; the new Grasses or the new Roses; and a great number of others too tedious to be enumerated.

Nor has he introduced any of the new genera, though they stand on the authority of the best botanists both native and foreign. *Liriodendron tulipifera*, *Rheum raponticum*, *Esculus hippocastanum*, *Delphinium consolida*, he has described, though they are no more indigenous than myrtles. *Veronica triphyllos* he says is not rare with him, whereas it is one of the scarcest plants in the kingdom, being found only in the narrow sandy tract in Norfolk and Suffolk. Had he cleared up the obscurities in regard to the plants found, or said to have been found, in his neighbourhood, he would have essentially contributed to the progress of the science. Had he, for example,

thered or us, and described fully two of Withering's Galia, Mol-lugo β , and Montanum (Witheringii of Flor. Brit.); Scandix Cerefolium, which is said to grow near Worcester; Euphorbia Characias and Cyparissias, two as great rarities as we have, the former of which Ray states that he found in Haywood Park, and which we believe has not been gathered there since, the latter is said to grow at Enville, he would have done a real service. We have heard that E. Characias grows at Malvern. Erica multiflora and Cerastium tonsutosum, mentioned by Pilkington in his "View of Derbyshire," ought to have been ascertained. Verbascum virgatum, said to have been found about Worcester, and which is suspected to be nothing but Blattaria, was worth describing a little more fully, so as to have cleared up this point.

With the Fungi the Author appears to have been more intimate, and indeed this is the only part of his two volumes that renders them at all tolerable. Of this difficult and almost unknown tribe it is no small praise to have described more than one hundred species, among which are some new ones never before determined. He has given plates of Riccia glauca, Auricularia elegans, and Peziza crispa, which do Mr. Sowerby's graver more credit than some of his English Botany attempts. The rest of the plates, of which there are four, are of plants well understood, and are the same as those in the work just mentioned, and even not worth inserting to enhance the price of the book.

Mr. Purton, like Mr. W. Salisbury, has been most liberal in his quotations, having extracted about forty pages from Rousseau's Botany, for his Introduction. His table of contents refers the reader to a disquisition on the systems of Cesalpinus, Ray, and Tournefort; but on turning to the page we were surprised to find the whole subject dismissed in two or three lines. A similar disappointment will occur on turning to the description of the geographical site of Alcester, where the reference is nearly as full as the description referred to.

Upon the whole, neither of these publications is adapted to reflect credit upon the science; and though we would not say that no one will be benefitted by them, yet we regret that the Authors knew so little as to be incapable of measuring their own attainments.

Art. VII. *A Voyage round the World, from 1806 to 1812; in which Japan, Kamschatka, the Aleutian Islands, and the Sandwich Islands, were visited. Including a Narrative of the Author's Shipwreck on the Island of Sannack, and his subsequent Wreck in the Ship's Long-boat. With an Account of the Present State of the Sandwich Islands, and a Vocabulary of their Language.* By Archibald Campbell. Illustrated by a Chart. 8vo. 9s. Edinburgh. 1816.

THIS is a tale of perilous adventure, of hair-breadth escapes, and of overwhelming calamities. It bears, however, so far as we can judge from general inspection and comparison, the marks of authenticity, and excites sensations of sympathy and compassion for the hapless individual whose disasters it narrates. The Editor is Mr. James Smith, of Jordan-hill, who states, that he first met with Campbell on board of one of the steam boats, which ply upon the river Clyde. His appearance and manners, as well as his miserable and mutilated condition, awakened the curiosity and pity of Mr. S. and he obtained from him, at different intervals, partly in writing, and partly by verbal communication, the particulars of his melancholy story.

Archibald Campbell was born at Wyndford, near Glasgow, on the 19th of July, 1787. His father, who was a soldier, died in the West Indies, and his mother returned to Scotland. Campbell received the elements of education, and at an early age was put to the loom. A strong propensity to rambling induced him to quit this sedentary mode of life, and at the age of thirteen he went to sea. After having made several voyages, he was pressed into the King's service, and in 1806, made his escape, and entered as seaman on board the *Thames Lad* (a ship). The destination of this vessel was to Canton, where Campbell was tempted, by the offer of a handsome gratuity and high wages, to desert his ship, and engage with the American Captain O'Kean, of the *Eclipse*, whose vessel was chartered by the Russian American company, for their settlements at Kamschatka and on the N. W. coast of America; her lading consisting chiefly of Chinese produce. While he lay concealed, with another English sailor under similar circumstances, in the American factory, he narrowly escaped detection.

‘ Being in want of provisions, we sent out a Chinese to buy some bread, and gave him a dollar stamped with Captain Riche’s initials. Instead of fulfilling his commission, he took the dollar to the captain, and brought him to the factory. When we saw them approach, we made our escape from a window to the top of an adjoining house, and ran along the roofs, till we reached a warehouse, which we asked permission to pass through; this the owner refusing, I went out on a

beam that crossed the street, and dropped on the ground, being a fall of about eighteen feet. When the Chinese observed this, he allowed my comrade to pass through the house. I was a good deal stunned with the fall, but soon recovered myself. We then got to the river side, where we hired a *san-pan*, or small boat, to take us to Wampon, and reached the ship with no other interruption.' pp. 25, 26.

They first stood over to Japan, where they vainly attempted to trade. They were supplied gratuitously and abundantly with fresh fish, hogs, and vegetables, and on their departure, were towed out of the bay, by the Japanese boats. Their next object was Kamschatka, and on the eighth of July, 1807, they anchored in the harbour of St. Peter and St. Paul.

'The town and its neighbourhood are infested with an immense number of the dogs used for sledges in winter. At this season, they are allowed to go at large and find food for themselves. They live almost entirely upon fish, which they obtain either by springing upon them as they lie in the water, or picking them up dead along the shore. In winter, they are fed upon dried fish, which are cured in large open sheds, erected for that purpose on the shore, and which, it would appear, they prefer to any other food. Our sailors, by way of amusement, often purloined a few to give to the dogs. In consequence of which kindness, thousands of these hungry creatures watched the landing of our boat, and flocked after us, to the great annoyance of the inhabitants. This practice became at last so troublesome, that the Russians insisted on our putting an end to it. Their howling every morning at day-break, was so intolerable, as to awaken us even on board the ship' pp. 37, 38.

When they quitted this place, they stood over towards the American Continent, and on the 10th of September, about ten at night, the alarm was given, that there were breakers a-head. Every preparation was instantly made by Brinkman, the mate, to wear the ship, but the Captain, with incredible rashness, insisted that the foaming appearance of the sea was nothing more than *white water*, and ordered the ship's head to be kept in the same direction. Hardly had he uttered the order, when the vessel struck with terrific violence, and carried away her rudder. She drove, however, over this reef, with seven feet water in her hold, but in a few minutes struck on another, and shortly afterwards was thrown on her beam-ends, by a tremendous sea. The whole crew were precipitated into the water, the long-boat was washed from the deck, and the jolly-boat hung beyond their reach. About fifteen individuals secured the main-topmast, and floated from the ship for an uncertain shore at the distance of several leagues, in a dark and stormy night, with a heavy sea. They clung, however, to the mast with a desperate love of life, till they

'drove across a reef, where the force of the breakers carried away several of our unfortunate companions. We crossed several

reefs, and each time our number was diminished. I was once nearly washed away that I only felt the spar with the tips of my fingers; and I heard the mate, who was next me, say, (with an oath) "Are you going to leave us too?" The next sea, however, most fortunately threw me back, and I regained my hold.

'When day dawned, there were only six of us left. We descried land several miles to leeward, but could see nothing of the ship, except a few fragments of the wreck driving along with us. Early in the morning, when on the tops of the waves, we observed the boltsprit, with above eight of the crew upon it. They were not within hail, and we could give no assistance to each other.

'Before we reached the shore, three more of our companions, overcome with cold and fatigue, were forced to quit their hold. Their fate gave us but little concern, for we expected every moment to share the same ourselves. At length about mid-day we drove past the end of a reef, within which the water was smooth, with a fine sandy bottom. We touched the ground about a quarter of a mile from the shore, but were so much worn out that we had scarcely strength to wade that distance.' pp. 45—47.

Of all those who left the ship and clung to the mast, three only survived, viz. the Captain, the Mate, and Campbell. The second mate, the boatswain, and two seamen, reached the shore on the boltsprit, but the latter were so exhausted, that they soon after expired. Of twenty-nine living individuals, only five remained. The shore on which they were cast, was the dreary and unproductive island of Sannack, Halibut Island of Cook. Providentially, they discovered the long-boat in a bay at a small distance from the tent which they had constructed out of planks and other materials thrown up by the sea, and they were thus enabled to procure many articles of food and clothing, as well as sails, cordage, and even part of the cargo, from that part of the wreck which still held together.

'One or two of the seamen's chests drove ashore, and among them mine; it contained only one shirt and my bible, which I had put into one of those squares common in sailors' chests for holding case-bottles, and in which it was firmly fixed, in consequence of having swelled with the water. I was at great pains in drying it in the sun, and succeeded so well that I could read any part of it. It was afterwards saved from a second wreck; and in my future hardships and sufferings, the perusal of it formed my greatest consolation. It is still in my possession, being the only article I brought with me when I returned to my native country.' pp. 52, 53.

At length they were discovered by the natives, who kindled a fire by the friction of two pieces of dry wood, and thus procured for them a luxury, which till then they had not enjoyed, a dressed dinner. These friendly savages supplied them with such provisions as they could spare, and despatched a

canoe to the commandant of the Russian settlement at Oonalashka, who soon after arrived in person. The long-boat was now fitted out for a voyage to Alexandria, the principal Russian settlement in the Fox or Aleutian Islands, and Campbell was one of the hands appointed to navigate it.

‘Our little vessel made better weather than could have been expected, and so long as it continued moderate, she scudded before the sea perfectly dry; we boomed out the foresail on the weather side, and the wind being fair, proceeded on our voyage at a great rate. About noon it freshened into a smart gale, and the sea rose considerably, frequently curling over the stern in an alarming manner. Our open cockpit rendered this extremely dangerous, till we adopted an expedient of which I fortunately recollected having read in the voyages of some Dutch navigators, who used oil to smooth the sea. Upon trying the experiment, it proved an effectual remedy. We lashed a keg of oil upon the taffrail, allowing a small stream to run from it, which spread a scum over the surface in our wake, and completely prevented the waves from topping.’ p. 69.

After a hazardous voyage, they reached their destination, where they made a stay of three weeks, and then set sail on their return, in the same boat which had been thoroughly repaired. This voyage was most disastrous to poor Campbell; the boat was wrecked, and in the effort to reach a neighbouring settlement, his hands and feet were frozen, and on his return to Alexandria, he was compelled to submit to the amputation of both his feet, and two of his fingers. Owing, as it would appear, to the injudicious conduct of the Russian surgeon, who did not operate sufficiently high up the limb, the wounds did not heal, nor has the skin ever since grown completely over them. His case excited great interest; governor Baranoff and the officers of the ships in the harbour, raised a handsome subscription for him, and he was employed in teaching the English language to some of the native children. At length he was enabled to obtain a passage on board Captain Lisianski's favourite ship, the *Neva*, then under a different commander, who had been educated in the British navy; the vessel itself was English-built.

Campbell's present destination was the Sandwich Islands, from which he expected to procure a passage to his native country, and the information which he was thus enabled to obtain respecting their present state, is both interesting and important. When these islands were first discovered by Captain Cook, in 1778, Terreoboo was king of Owhyhee, and the other islands were under the dominion of their respective chiefs. Maiha-Maiha or Tamaahmaab, the present chief, was the nephew of Terreoboo. By a series of revolutions not very clearly ascertained, and by a train of enterprises wisely planned, and executed

with skill and intrepidity, Tamaahmaah has made himself master of the whole groupe, excepting the Islands of Atooi and Oneehow, and of these he is supposed to meditate the conquest. This extraordinary man has neglected nothing that might tend to enlarge and consolidate his power. He holds out every inducement in his power to Europeans; he treats them with the utmost confidence and kindness, and when they express any wish to quit his service, they are free to follow their inclinations. When Campbell asked his permission to return, he first inquired if he was dissatisfied with his treatment, and on receiving for answer, that there was no other motive than an anxiety to revisit former scenes, and to renew old friendships, he 'said,' in Campbell's version of his idiom, "if his belly told him 'to go, he would do it; and that if mine told me so, I was at 'liberty.'"

He has workmen of various descriptions, both native and European; his guards are armed with musquets, and go through a regular exercise; his navy amounts to nearly sixty decked vessels, one of which carries sixteen guns, and even among his own subjects, he can command the services of many expert seamen. From the advantageous situation of these islands, they are frequently visited by the ships which cross the Pacific Ocean. They produce vegetables in abundance, and great attention is now paid to the breeding of live stock. The government is despotic, subject, however, to certain prescriptive restraints, which the most uncontrolled monarchs seldom find it safe to break through. The various departments of the administration were confided to different chiefs, who were, themselves under the direction of 'an elderly chief, of the name of 'Naai.' As this personage exercised the functions of prime minister, the Europeans had given him the *nickname* of *Billy Pitt*, and he had taken so great a fancy to the appellation, as to appear by no means pleased when addressed by any other name.

'The principal duties of the executive were, however, entrusted to the priests; by them the revenues were collected, and the laws enforced. Superstition is the most powerful engine by which the latter purpose is effected; actual punishment being rare. I knew only one instance of capital punishment; which was that of a man who had violated the sanctity of the Morai. Having got drunk, he quitted it during taboo time, and entered the house of a woman. He was immediately seized, and carried back to the Morai, where his eyes were put out. After remaining two days in this state, he was strangled, and his body exposed before the principal idol.

'The method of detecting theft or robbery, affords a singular instance of the power of superstition over their minds. The party who has suffered the loss, applies to one of the priests, to whom he presents a pig, and relates his story.

• The following ceremony is then performed: The priest begins by rubbing two pieces of green wood upon each other, till, by the friction, a kind of powder, like snuff, is produced, which is so hot, that, on being placed in dry grass, and blown upon, it takes fire; with this a large pile of wood is kindled, and allowed to burn a certain time. He then takes three nuts, of an oily nature, called tootooe; having broken the shells, one of the kernels is thrown into the fire, at which time he says an anana, or prayer; and while the nut is crackling in the fire, repeats the words, Muckeero:o kanaka ai kooee, that is, Kill or shoot the fellow. The same ceremonies take place with each of the nuts, provided the thief does not appear before they are consumed.

• This, however, but seldom happens; the culprit generally makes his appearance with the stolen property, which is restored to the owner, and the offence punished by a fine of four pigs. He is then dismissed, with strict injunctions not to commit the like crime in future, under pain of a more severe penalty. The pigs are taken to the Morai, where they are offered up as sacrifices, and afterwards eaten by the priests.

• Should it happen that the unfortunate criminal does not make his appearance during the awful ceremony, his fate is inevitable; had he the whole island to bestow, not one word of the prayer could be recalled, nor the anger of the Etooah appeased. The circumstance is reported to the king, and proclamation made throughout the island, that a certain person has been robbed, and that those who are guilty have been prayed to death.

• So firm is their belief in the power of these prayers, that the culprit pines away, refusing to take any sustenance, and at last falls a sacrifice to his credulity.' pp. 170—3.

It should seem that notwithstanding the prevalence of this superstitious feeling, men of stronger minds are exempt from its influence. While Campbell was on the island, a report was spread that some person had prayed the king to death. To counteract the spell, the daughter of one of the chiefs took her station in front of the royal dwelling, and prostrating herself, prayed with great apparent fervency. We should not suppose that if Tamaahmaah had put much faith in the bane, he could have been greatly tranquillized by so simple a remedy. Campbell does not appear to have felt much curiosity respecting the religious opinions of the islanders. He states that they have one principal deity, Etooah, to whom they attribute the creation of the world; and seven or eight subordinate divinities, whose images are placed in the Morai, and to whom, as well as to the Etooah, offerings are made. Their religious seasons occur as often as four times in the month, continuing from sun-set to sun-rise. The rites consist of prayer, conversation, and sacrificing and eating pigs. It does not seem that the observance of these holydays, is by any means universal.

• During the period called Macaheite, which lasts a whole month,

and takes place in November, the priests are employed in collecting the taxes, which are paid by the chiefs in proportion to the extent of their territories; they consist of mats, feathers, and the produce of the country. The people celebrate this festival by dancing, wrestling, and other amusements.

'The king remains in the Morai for the whole period; before entering it, a singular ceremony takes place. He is obliged to stand till three spears are darted at him. He must catch the first with his hand, and with it ward off the other two. This is not a mere formality. The spear is thrown with the utmost force; and should the king lose his life, there is no help for it.' pp. 178—9.

Campbell expresses a very natural astonishment that there should have been no missionaries resident on the island, and it does indeed appear that a fair opening presents itself for the labours of pious, wise, and prudent men. Tamaahmaah is not likely to permit rash and intrusive conduct, but we should hope that even his own powerful mind would not be reluctant to examine, nor obstinate to reject, the bright evidences of Gospel truth. Of this great man, the following is Mr. Campbell's description.

'In 1809 the king seemed about fifty years of age; he is a stout, well-made man, rather darker in the complexion than the natives usually are, and wants two of his front teeth. The expression of his countenance is agreeable, and he is mild and affable in his manners, and possesses great warmth of feeling, for I have seen him shed tears upon the departure of those to whom he was attached, and has the art of attaching others to himself. Although a conqueror, he is extremely popular among his subjects; and not without reason, for since he attained the supreme power, they have enjoyed repose and prosperity. He has amassed a considerable treasure in dollars, and possesses a large stock of European articles of every description, particularly arms and ammunition; these he has acquired by trading with the ships that call at the islands. He understands perfectly well how to make a bargain; but is unjustly accused of wishing to over-reach in his dealings. I never knew of his taking any undue advantages: on the contrary, he is distinguished for upright and honourable conduct in all his transactions. War, not commerce, seems to be his principal motive in forming so extensive a navy. Being at peace, his fleet was laid up in ordinary during the whole time of my stay. When he chooses to fit it out, he will find no difficulty in manning his vessels. Independently of the number of white people he has constantly about him, and who are almost all sailors, he will find, even among his own subjects, many good seamen. He encourages them to make voyages in the ships that are constantly touching at the islands, and many of them have been as far as China, the north-west coast of America, and even the United States.' pp. 211—13.

'It is said that he was at one time strongly addicted to the use of ardent spirits; but that, finding the evil consequences of the practice,

he had resolution enough to abandon it. I never saw him pass the bounds of the strictest temperance.' p. 215.

Early in March, 1810, Campbell left the Sandwich Islands, in the Portland, Captain Spence, and reached Rio Janeiro by the end of May. Here he was under the necessity of staying, as his legs required surgical assistance, and Captain Spence and his crew, who had treated their wretched passenger with the utmost kindness, subscribed fifty dollars for his support. He procured admittance into the Portuguese hospital, and obtained great relief.

'I was now in a different situation from what I had been either at Kodiak or the Sandwich Islands: I was in a civilized country, in which I must earn my subsistence by my own industry; but here, as well as there, I was under the protection of Divine Providence, and in all my misfortunes I found friends who were disposed to assist me.' p. 219.

At first he sold spruce beer and other refreshments to the ships which lay in the harbour, and after having realized a small sum, opened a tavern and boarding-house for sailors. This speculation, however, proved unsuccessful, and he undertook to supply vessels with fresh meat. He was successful in the business, until his house was broken into and he was robbed of 'every farthing, as well as of all his clothes.' At length, after various vicissitudes, he obtained a passage 'home in the brig Hazard, Captain Anderson, and arrived in the Clyde on the 21st of April, 1812, after an absence of nearly six years.'

'A gentleman in Rio Janeiro, of the name of Lawrie, had furnished him with letters to his father in Edinburgh, by whose interest he obtained admission into the Infirmary in that city; but after remaining there nearly four months, he was dismissed as incurable.

'Mr. Lawrie, senior, presented him with a barrel organ; and he contrived to earn a miserable pittance, by crawling about the streets of Edinburgh and Leith, grinding music, and selling a metrical history of his adventures.

'Being ambitious, however, of performing on a more dignified instrument, he has since learned to play on the violin; and he finds employment on board the steam-boats that ply upon the river Clyde, by playing for the amusement of the steerage passengers.' Preface, pp. 8—9.

In this situation, he was found by Mr. Smith, who, with the benevolent design of alleviating the distresses of a helpless and meritorious individual, undertook to arrange and to make public Campbell's narrative: he has done his part judiciously; he has not overloaded the simple details of his *protégé*, by misplaced discussions, nor by unsuitable ornaments; he has told a story of considerable importance and of uncommon interest, in

language simple, perspicuous, and flowing. The book is tendered at a reasonable price, and the purchaser has it in his power at once to benefit a suffering fellow-creature, and to gratify himself, and as far as our recommendation can further both these objects, we cordially give it.

Art. VIII. *Authentic Memoirs of the Revolution in France, and of the Sufferings of the Royal Family.* Deduced principally from accounts by Eye-witnesses. 8vo. pp. 353. London. 1817.

THE origin of most Revolutions may be traced to the same errors—redress of grievances obstinately refused while it might have been wisely yielded and gratefully received, and concessions profusely offered and scornfully rejected, when the possessor of power has been made conscious of the weakness of the tenure by which he held it, and the claimants of privilege have been taught to combine for the maintenance of their real or imaginary rights. The closest and least separable bond of union, is the feeling of a common suffering; and when, in the haughty tenaciousness of long or hereditary possession, a governor turns a deaf ear, and a stern countenance to the complaints of his subjects, he ventures on an experiment which, from the days of Rehoboam, has tended to produce the effect of throwing the people on their own resources, and of compelling them to learn, what they seldom seem to learn in any other way, the tremendous secret of their united strength. Still more impolitic does it appear, when the awful crisis has been actually provoked, to seek to divert the storm by lying prostrate before its fury. The appeal once made to force, the passions of the multitude once excited, though resistance may be doubtful, a feeble and temporising policy is inevitable destruction. But a yet more injurious course than either of these, is that of intrigue and chicanery. As in private differences, this poisons the very sources of confidence between man and man, so, in political conflicts, it destroys every hope of reconciliation, and by taking away all reliance except on personal exertions, renders open hostility the only chance of safety, puts aside all disposition to moderate councils, and suspends every thing upon the arbitration of the sword.

Of every one of these political blunders has the French Revolution been an illustration. Though the personal character of Louis XVI. 'was pure and benevolent,' and though we give him perfect credit for sincerity in the following declaration,

'M. de Malesherbes thus speaks of the interview :—I was the first to announce to him the decree of death. He was seated with his back turned to a lamp placed upon the chimney. He leaned with his elbows upon the table, his face covered with his hands. The noise I made in entering drew him from his meditation. He looked at me,

and, rising, said, " For two days I have been occupied in trying to recollect if I have, in the course of my reign, merited from my subjects the slightest reproach. I swear to you, Monsieur Malesherbes, in all the sincerity of my heart, as a man who goes to appear before God, I have constantly desired the happiness of my people, and I have never formed a single wish that was contrary to it." p. 247.

Yet, such was the imbecillity of his advisers, and the vacillation of his councils, that his intentions were invariably perverted, and his policy had so wavering and uncertain an aspect and character, that his friends were baffled in every effort, and his enemies, in perfect security, chose their own time to strike. He succeeded to the Monarchy of France, under the most unfavourable auspices: the very foundations of the throne had been loosened and undermined by the folly and iniquity of his ancestors. The exhausting ambition, and the impoverishing magnificence of Lewis the XIVth, had left France bleeding and debilitated. The pacific administration of Fleury, might have restored the national vigour, had it not at the same time relaxed the reins of Government. The gross and loathsome debauchery of the later years of Louis XV, completed the work; infidelity, immorality, and impiety broke in like a flood, and the realm of France was filled with a fierce and lawless populace, and with men fitted by nature and by circumstances, to urge and lead it on to the most desperate enterprizes.

Possibly, a monarch of powerful mind, might have overmastered the crisis; he might have either given to the spirit of the nation a military direction, and turned aside the danger of internal commotion, by disturbing the tranquillity of foreign states; or he might, by taking the lead in the general movement, have identified himself with the Revolution, and turned it to salutary purposes.

But we are not now called upon to repeat the common-places of the Revolutionary history, and it shall suffice us to remark, that Divine Providence was pleased at this critical period, to place upon the throne of France, a King whose personal character was exemplary in virtue and kindness, but whose want of energy and decision ruined himself, his family, his friends, and his country. His abilities were of no mean order, and his acquisitions considerable; his weaknesses were neither intellectual, moral, nor physical, but they were such as altogether unfitted him for the awful emergencies among which he was cast. He was a man of respectable talents, but without political sagacity; strong in virtuous resolution, but undecided in his official acts; brave with that better sort of intrepidity which faces the most depressing vicissitudes and the most appalling dangers, with calm and dignified self-possession, but deplorably deficient in that more available species of courage which averts danger by

anticipating assault: he crushed his friends by sparing his enemies, and sacrificed himself, rather than shed the blood of his oppressors. The admirable peroration of his eloquent advocate, M. de Séze, at the bar of the Convention, is at once expressive of the true character of this amiable and unfortunate Monarch, and prophetic of the righteous retribution which awaited his judicial murderers.

“Listen,” said the orator; “listen, by anticipation, to the words which History will address to posterity:—Louis mounted the throne at the age of twenty-one; at the age of twenty-one he was on the throne, the pattern of morality. He carried thither no criminal weakness, no corrupt passion; he was there economical, just, and strict; he there shewed himself to be the constant friend of the people. The people wished that a disastrous tax, bearing hard upon them, might be repealed; he repealed it. He abolished servitude in his domains; he made reforms in the criminal code, to mitigate the fate of culprits. Some Frenchmen were deprived of the rights that belong to citizens; these he restored by his laws: the people demanded liberty; he gave it to them. He anticipated the desires of the people by innumerable personal sacrifices. And yet, in the name of that very people—! Citizens; I go no farther!—To history I leave the rest. Reflect upon the judgment *you* are about to pass, and remember that *hers* will be the judgment of endless ages.” pp. 238-9.

The present work is a sufficiently interesting compilation from various sources, and especially from the publications of Hue, Clery, and the Duchess of Angoulême. These, it is true, have been for some time completely before the public, but the writer of this volume, has interwoven their various memoirs into one unbroken story, retaining enough of the original style and character of each, to preserve the peculiar and personal interest connected with individual narrative.

Messrs. Hue and Clery, it is generally known, were in the personal service of Louis. The first of these was in the Tuilleries at the time of the assault, and with difficulty escaped from the scene of slaughter.

‘At the moment when the rioters carried fury and carnage into the palace, several of the gates continued locked, which served to increase the horror and confusion. Every one was running, pushing, and struggling to escape death. Not knowing myself that I should avoid it, I jumped with many others through one of the palace windows into the garden, which I crossed through a fire of musketry that killed a great number of the Swiss. Pursued beyond the garden, I had no resource but to throw myself into the Seine. I was almost exhausted when I fortunately reached a boat, into which I was taken, and saved by the boatman. Early next day I learnt that the royal family had passed the night at the convent of the Feuillans. Hastening thither, I crossed the court and garden of the Tuilleries. Turning my eyes from the dead bodies which were still lying about,

and overcoming all obstacles, I at length got to the king's chamber. I found him in bed, with a coarse cloth about his head. He looked at me piteously, called me to him, and, pressing my hand, desired me with great eagerness to give him an account of what happened at the palace after he left it. Oppressed with grief and tears, I could scarcely speak. From me the king learned the death of several persons for whom he had an affection.' pp. 96—97.

He afterwards accompanied his Master to the Temple, and with M. Chamilly, attended the King and the Dauphin; their first introduction to this dreary dwelling is thus described.

'At length, the municipal breaking the dead silence he had preserved the whole way, "Your master," said he to me, "was used to gilt ceilings: he shall now see how the assassins of the people are lodged. Follow me." I followed him up several steps. A narrow low door led me to a spiral staircase. When from this principal staircase, I entered upon a smaller one, which conducted me to the second floor, I perceived that I was in a tower. I went into a room which had but one window, and scarcely any furniture, there being only a bad bed, and three or four chairs. "Here," said the municipal to me, "is the place where your master is to sleep," Chamilly had joined me: we looked at each other without uttering a syllable. A pair of sheets was thrown to us as a favour: and we were at length left alone for a few moments.

'A dirty old bedstead, which had all the appearance of being infested with vermin, stood in a recess, without hangings or curtains. We did all we could to make the bed and the room as clean as possible. The king came in, but shewed neither surprise nor displeasure. Engravings, most of which were of an indecent nature, hung round the chamber: these his majesty took down with his own hand. "I cannot," said he, "suffer such things to be seen by my daughter." He then went to bed, and slept tranquilly.' pp. 106—107.

Soon after this, Chamilly was withdrawn, and Hue alone was permitted to remain in attendance upon the King. His details of the various events which occurred, of the innumerable privations sustained by the Royal Family, and of the insults and injuries to which they were daily subjected, as well as of the manner in which they employed their time, and the ingenious artifices by which they contrived to procure intelligence, are extremely interesting; but as they are not capable of abridgement, and are, moreover, generally known, we shall pass on to the period at which he was separated from Louis, and, on the fatal second of September, arrested in the Temple, and conveyed to the Hotel de Ville, for examination before the Commune. When he alighted, the crowd, which was immense, recognised him, and abused him in the grossest and most sanguinary terms. His trial was extremely short, and he was about to be sacrificed, when a municipal officer, probably with a benevolent design, interfered; and after suggesting that the prisoner was no

doubt possessed of valuable information, proposed that he should be for the present kept in solitary confinement, in one of the dungeons of the Hotel de Ville.

‘ In entering my dungeon, I saw by the light of the turnkey’s lantern a sorry bed. I groped my way to it. Oppressed with fatigue and at length overcome by sleep, I had become for a moment insensible of my dangerous position, when I was suddenly awakened by a confused noise, I listened, and distinctly heard these words: “ Wife, the assassins have done in the other prisons, and are coming to those of the commune. Quick, throw me our best things: come down and let us fly.” At these words I started from my bed, fell on my knees, and, raising my hands to heaven, waited in that posture the blow that was to put an end to my life. In about an hour I heard myself called: I made no reply. I was called again; I listened. “ Come to your window,” said somebody in a low voice. I advanced. “ Do not be afraid,” added the voice: “ several people here are taking care of your life.” After my enlargement I made fruitless inquiries to discover this generous protector. Compassionate man! whoever you are, wherever you reside, receive the tribute of a gratitude, which, while I live, will know no end!

‘ Six-and-thirty hours passed without any person coming into my cell, without food, or the hope of any. I knew that the warden and his wife had fled. I imagined that the turnkey had done the same. On this reflection the remainder of my fortitude forsook me. A cold sweat, a shivering all over, and the pangs of death came upon me; I fell into a swoon. When I came to myself I was ready to call the assassins, whom, by the light of the lamps, I saw passing and repassing in the court. I was going to beg them to put an end to my protracted agonies, when a faint light coming through the boards above me struck my eyes. By means of a wretched table and two stools, which I piled one upon the other, I raised myself high enough to reach the top of the cell, and I rapped several times at the spot through which the light came. A trap-door opened, and some person in a mild voice said, “ What do you want ?” I replied in the accents of despair, “ Bread or death.” It was the warden’s wife who spoke to me. “ Recover yourself,” said she, “ I will take care of you.” She immediately brought me bread, a bit of meat, and some water. While I remained confined in this place, this compassionate woman had the goodness to supply me with nourishment. She furnished me with a wickered bottle, which, whenever I wanted water, I presented at the trap-door, and she filled it. By this means the door of my cell was seldom opened, and I remained the better concealed.

‘ Nevertheless, men whose arms and clothes were smeared with blood, came up at times to the window of my cell, looking to see if any victim were lodged there. But the darkness of the place, increased by the interposition of their bodies, prevented their observing me. “ Is there any one here to be worked ?” said they, in their horrible jargon. As soon as they were gone, I peeped out to see what was passing in the court. The first thing I saw was the assassins casting filth on the statue of Louis XIV., which

lay overturned upon the ground, and playing with the bloody remains of their victims. They were relating to one another the details of their murders, shewing the money they had earned, and complaining of not having received what had been promised them." pp. 141—144.

He was afterwards released, but was unable to obtain permission to return to his former office. In the course of his vain efforts to procure re-admission to the prison of his master, he had the boldness to seek an interview with Chaumette, one of the most ferocious of the *Revolutionnaires*, and though this was to enter the very den of the tiger, he escaped unhurt.

‘ Restless, day and night, from the desire of returning to the Temple, I made fruitless applications to Pétion. After he was returned a representative in the national convention, I determined to see Chaumette, then *procureur-syndic* of the commune. This man received me much better than I expected. He desired to converse confidentially with me, and gave orders not to be interrupted. At first he talked to me of his birth, of the employments of his youth, and of the severities he had experienced from government. He then frankly owned the treachery of several persons in the king's service. He next spoke of the royal family and appeared to take an interest in the dauphin. “I wish,” said he, “to give him some education. I will take him from his family, to make him lose the idea of his rank. As for the king,” added he, “he will perish. The king loves you.” These last words brought tears into my eyes. I endeavoured to restrain them; which Chaumette perceiving, “Give way,” said he, “to your feelings: were you for an instant to cease regretting your master, I should myself despise you.” Notwithstanding this cordial reception, my application to Chaumette was unsuccessful.” pp. 146—147.

This singular anecdote, tends strongly to illustrate the moral dangers of ambition. The natural character of Chaumette was, possibly, such as it is here exhibited, not discourteous nor unkind, but his way to power lay, as he imagined, through slaughter and proscription, and he hesitated at no measure, however atrocious, that appeared suited to the furtherance of his end. Augustus was merciful in the possession of established power, and perhaps Maximilian the *Dictator*, might have affected to deplore the massacres of Robespierre the *Jacobin*.

The sufferings of the Royal Family, during the residence in the Temple, are matters of public notoriety, from the popularity of the simple narrative of the faithful Cléry; and the various steps which led to the destruction of Louis, and of his wife, and sister, have been detailed too often to need repetition here; but there are some interesting particulars relating to the Dauphin and his sister, which we shall briefly notice. During some months after the execution of the King, he was left in the care of his Mother and his Aunt, but on the 3rd of July, 1793, he was

taken from them and consigned to the care of one of the lowest and most brutal of mankind, the ever infamous Simon. Previously to this miserable change, his health had given way, and the savage treatment he received from his tormentor, confirmed his malady. His apartment was close to that of the Princesses, and they,

heard him sing every day, with Simon, the *Carmagnole*, the *Marseillais Hymn*, and other horrible songs. Simon put on his head the *bonnet rouge*, and dressed him in a *carmagnole*. He made him sing at the windows, that he might be heard by the guard; and taught him to pronounce frightful oaths against God, his family, and the aristocrats. Happily the queen did not know of these shocking proceedings, as she was gone before Simon had taught the dauphin this impious language. This was a suffering from which Heaven preserved her!

Before the queen left the Temple, a messenger had come for the clothes of the dauphin, and on this occasion she requested that the son of Louis XVI. should not leave off his mourning; but the first thing that Simon did, was to take from him his black dress. Change of life and bad treatment made him fall ill the end of August. Simon made him eat to excess, and forced him to drink a great deal of wine, although he hated it. This regimen very soon produced a fever: he took a medicine which did not succeed, and his health became wholly disordered. He was extremely fat, without growing taller. Simon still led him to take the air upon the tower.' pp. 314—315.

His bed was never made, his apartment was never cleaned, his linen was never changed, he was over-run with vermin, and so great was his terror of Simon and his other keepers, that he dreaded to ring his bell, lest it should bring some of them into his room, or to ask for any thing that he wanted, from his fear of the very sound of their voice. After the 10th Thermidor, his treatment was much improved; Laurent, the commissioner appointed by the Convention to guard the Princess and her brother, appears to have been a humane man; the filth that encrusted the unhappy child, was removed, his bed was changed, and his apartment set in order; but the work of cruelty had been too effectually done, the progress of disease could not be checked, and notwithstanding every attention paid to his health by the ablest physicians, he died June 9, 1795, at the age of ten years and two months. The Princess too, after her successive separations from her mother and her aunt, was subjected to great privations, but was, of course, better able to bear up against her sufferings, and to pay more attention to personal cleanliness, and to the arrangements of her chamber. After the fall of Robespierre she was visited by Barras, at the head of a deputation from the Con-

vention in full costume. From this time her captivity experienced many alleviations; Laurent behaved to her with the utmost humanity, a female attendant was appointed, and even the former guardians of her education, who happily still survived, obtained access to her. At length her exchange for the deputies Camus, Quinette, and others, was effected, and on the 19th December, 1795, she left her prison, and was a few days after consigned to the Austrian Commissioners at Basle. M. Hue joined her at Huninguen, and Cléry met her at Vienna, where he died on the 10th of June, 1809.

Art. IX. *An Ode to the Memory of the Princess Charlotte.* By James Edmeston, Author of 'The Search, and other Poems.' 8vo. pp. 16. Price 1s. 6d. 1818.

THIS is certainly the most like poetry that we have seen on the melancholy occasion which it commemorates. Some of the stanzas are very successful, and the whole is a pleasing production. Mr. Edmeston is the author of a small volume of poems which we recently noticed with commendation.

' Rest, Princess! Rest!—the knell is rung,

The death pomp passed away;

The Chaunters' funeral anthem sung,

The torches lost in day:

That night, the moon was bright and high,

Shedding amidst a cloudless sky

Her cold, her careless ray:

But sorrow shadowed all below,

And a whole Empire lay in woe.'

' The star that lit that bridal scene,

And shone on all around;

A single winter past between—

Her place no more is found!

The bridal queen of joyance there,

Gone, like a thing of empty air,

A transitory sound!

But Memory, monitor within,

Will long bear witness, "She hath been;" ' p. 11.

' Blest Babe, thy way was short and calm,

Light, did thy vessel glide!

The breeze was fresh, but soft as balm,

And favoring the tide:

Some, through many an adverse year,

Toil a tedious voyage here,

Beaten afar aside:

But thou, wast wafted quickly o'er,

And reached at once the destined shore.

' MOTHER of her whom thus we mourn,

Who does not think of thee!

A wanderer on a foreign bourn,
 And over many a sea ;
 Haply, some strange forboding stole
 At silent midnight o'er thy soul,
 Some pang of sympathy :
 Some unaccounted tear drop fell,
 Some sigh whose source thou couldst not tell.' pp. 13, 14.

Art. X. *A Sketch of my Friend's Family*, intended to suggest some practical Hints on Religion and Domestic Manners. By Mrs. Marshall, Author of *Henwick Tales*. 12mo. pp. 150. Price 4s. 6d. 1817.

WE have been very well pleased with this little volume, and can cordially recommend it to the class of our readers for whom it is designed. The hint which the Author gives the critic, by the motto on her title-page,

' In every work regard the Writer's end,'

has not been lost for us. That end appears to us so unequivocally excellent, that we have no disposition to point out any defect of art in the construction of the narrative, which might seem to betray a somewhat inexperienced hand. The work is professedly adapted to 'the ingenuous mind of youth,' but the writer modestly intimates her hope, 'that whilst the mother listens to the simple tale, *primarily* intended for the daughter's eye, perhaps she may not disdain to glean some practical hint from this humble legend, framed to recommend the nameless charms of female excellence.' It is to be said in favour of such works as the present, that they are almost the only vehicle in which such hints can be inoffensively suggested. Those which the good sense of Mrs. Marshall has led her to venture, have the merit of being far from unseasonable under the present circumstances of religious society. Let our readers judge from the following specimen.

' We had not risen from the breakfast-table one morning, when a female, rather young, and fashionably dressed, entered the room. After a few common-place civilities she turned to Mrs. Clifford, saying, "I called to tell you that Mr. S—— is in town, he preaches to-day at ——, and you must positively put on your things, and go with me to hear him." "Could I consistently do so," replied her friend, "I should be very happy to accompany you; but, excuse me if I say, that were this excellent man to see the dear little group by which I am surrounded, he would be the first to forbid my leaving them to listen to his sermon."

' Perhaps the conscious recollection of some duty unperformed at home, just then stung the feelings of our fair devotee; or it might be purely a misguided zeal, which reddened on her cheek, as she retorted somewhat sharply, "When, like Martha's, the heart is careful and troubled about many things," it is easy to find a pretext of duty, to prevent our listening to the words of Jesus."

‘ Mrs. Clifford mildly answered, “ I hope I am aware of this plausible deception, but in the present instance I am not conscious of meriting the rebuke. You may remember, my dear Mrs. Hammond, that Martha was not censured for a *necessary* attention to her *ordinary* and relative duties ; but for an undue anxiety, an ostentatious and ill-timed desire of providing ‘ things, more than hospitably good.’ Perhaps too, I may remind you, that there subsists a visible difference between her neglecting to hear the words of the Redeemer, when he honored her roof with his sacred presence, and my declining to attend the discourse of one of his servants, when such an attendance would necessarily involve a neglect of duties, more strictly enjoined upon me.” “ You have always a great deal to say about *duties*, my dear,” resumed the lady ; “ but if I read my bible aright, no duties are so acceptable with God, as an affectionate reception of his gospel, and a desire to see his kingdom advanced in our own hearts, and in the world around us.” She then magnanimously declared her resolution “ to persist in her attachment to the ‘ word preached,’ although it continued to expose her to many domestic sacrifices, and involved her in several petty persecutions.”

‘ I believe Mrs. Clifford could have evinced to her fair friend, that she had *not* “ read her bible aright ;” but as a spirit of recrimination certainly was not the temper by which she sought to maintain the honor of religion, she thought it better to drop the subject, than to expose her visitor to the imminent risk of losing her temper.

‘ A short silence therefore ensued, ’till Mr. Clifford inquired of Mrs. Hammond, “ Whether she had yet had an opportunity of visiting the sick woman, whose case he recommended to her ?” “ No, really,” she replied, “ I have not had one moment of leisure since you named her to me. On Monday, I was at a bible society’s meeting ; Tuesday, I went to hear Mr. ——— preach ; Wednesday, I dined at Mrs. Nelson’s, where a select number of *serious friends* were assembled to meet the Rev. Mr. H—— ; all Thursday I was occupied in endeavouring to procure subscribers to our Dorcas society ; and, to-day, I shall hardly have time to swallow my dinner, on my return home, before the arrival of a lady, who has promised to go with me to hear a sermon for the benefit of our Sunday-school.”

‘ As Mrs. Hammond paused, I asked my friend, in a low voice, “ If it were possible to be *religiously dissipated* ?” “ I fear it is a *possible*, though not, I should hope, a very frequent case,” he observed ; then turning to the lady who had given birth to the supposition, he said, “ As your engagements are already so numerous, I fear your intended charity will come too late for poor Susan. Our Emma saw her on Wednesday, she was then almost incapable of receiving any nourishment ; and I believe, that in a few days, her sufferings and her wants will cease.”

‘ If I mistake not, Mr. Clifford designed to convey a practical reproof to this ‘ wandering star,’ and perhaps for a moment it was felt as such ; but soon the salutary effects of her regret evaporated in extravagant expressions of sorrow. “ Surely,” she exclaimed,

"there never was so unfortunate a being before. I would have made any sacrifices rather than have lost the opportunity of hearing the dying language of this poor but pious creature!" Then addressing Emma, "How I envy you, Miss Clifford; it must be a sweet satisfaction, to reflect on the many hours which, for this year past, you have spent in reading to the aged sufferer. Perhaps, my dear, you will write a short narrative of her; it would be a charming obituary; send it to me when it is drawn up, and I will get it published next month. Don't you think it would be very interesting, Mrs. Clifford?" she continued, turning to her, before she had given Emma time to reply.

'Emma bit her lips, to prevent a smile, though the mention of Susan's name at other times, might more easily have drawn a tear to her eyes.' pp. 54—60.

The remarks on Governesses, particularly claim attention. The Author suggests, that they who expect their children to attain any proficiency in any one of the elegant arts, will do well to employ masters who make it the study of their lives, instead of sacrificing more important considerations in the choice of a governess, to their being qualified to teach every thing.

'On this subject the Author is anxious not to be misunderstood.—In what is here advanced, she is far from seeking to depreciate the value of *female* instructors, or from suggesting that *they* are less capable of imparting knowledge than those of the *other* sex. But she has often seen and deplored instances, in which young and delicate women, have been required to *teach every thing* for a small salary, sometimes merely for a home; thus, they are often urged to exertions injurious, if not fatal, to their own health, in order to meet the unreasonable demands of parents; while the less conscientious governess, finding it impossible to excel in *every* branch of science, is contented to be superficial in *all*: yet, masters, who profess to teach but *one* art, are liberally recompensed for a few hours' attendance. Surely, it is neither wise, impartial, or just, to require so much from those, whose minds we deem *inferior*, and so little of the stronger powers of masculine genius?' p. 71.

The moral danger attendant upon the introduction of gentlemen professors into the library or school-room, may be the ostensible reason for seeking to supersede the necessity of masters; but still, the finishing hand of the master, particularly in regard to music, is almost universally deemed requisite, and that at the very period at which the supposed objection has the greatest force. Not only is the credit of the pupil's proficiency, by this means lost to the governess who has had to endure the vexation and fatigue of drilling the obstinate fingers into obedience, but the *saving* plan pursued in her appointment is, with aggravated injustice, considered as justifying a lavish remuneration of the *first* masters.

Art. XI. *The Work of Faith, the Labour of Love, and the Patience of Hope, illustrated; in the Life and Death of the Rev. Andrew Fuller*, late Pastor of the Baptist Church at Kettering, and Secretary to the Baptist Missionary Society, from its Commencement, in 1792. Second Edition, with Corrections and Additions.* Chiefly extracted from his own Papers, by John Ryland, D.D. 8vo. pp. 400. Price 7s. [A Portrait.] 1818.

THE very strong and, we trust, salutary interest, with which we have read this highly valuable publication, is of such a nature as to have much indisposed us to resume the volume for the purposes of ordinary criticism. It is not that subjects for criticism are not presented in plenty and variety; but the predominant feeling with which it seems to claim to be perused, is nearly identical with that with which we should wish to read a book of devotions. We should hope that, in the case of a large proportion of its readers, something like this will have been, and will be the prevailing state of mind; and we must confess we should think no little commiseration due in any instance where a very considerable measure of such a sentiment had not accompanied the perusal, whether the preventing cause were religious insensibility, or the prejudices of party and opinion.

Most readers of the book, we think, will be satisfied that the present Biographer was the proper person, and probably the only proper person, for the office which, nevertheless, he would gladly have consigned to any other competent and consenting writer; 'while he would willingly have subserved the undertaking, without being known to have had a share in the compilation.' The work has remained in the right hands. Dr. Ryland was nearly coeval with Mr. Fuller; became acquainted with him very early in the Christian course and public labours of both; communicated with him on the theological perplexities which exercised and embarrassed his judgement in the first years of his ministry; co-operated with him in public services; witnessed the unfolding of his talents and zeal; gradually grew into a friendship which continued through life, confirmed and perpetually augmented by a kindred zealous interest for the best Cause, by agreement of religious opinions, and by progressive mutual proofs of solid excellence of character; was consulted by him respecting his publications; entered with him into the spirit, and shared with him in the long and encreasing labours, of the

* 'In this new edition,' says Dr. R. 'I have rectified two or three mistakes which I had inadvertently made in the former; and have left out a few particulars of less importance to make room for some interesting additions, especially part of a letter to his eldest son, &c. &c. with a letter to a friend respecting impressions of texts of Scripture on the mind. A few paragraphs have also been transposed; and a smaller type has been used, for the sake of reducing the price.'

Missionary enterprise; received from him numberless confidential communications, relative to this and many other concerns, of both a public and personal nature; and finally has had whatever advantage could be afforded by the discretionary use of all the manuscript papers left at his death, even the most private records of his exercises of piety, speculation, or sorrow.

All this, indeed, is obviously telling how decidedly and deeply in the spirit of *friendship* the Biographer must have delineated his subject. And it were useless to deny that had it been possible for any man, of judgement and honesty equal to those of the excellent Author of this volume, to have possessed, *without* any personal friendship for Mr. Fuller, all that knowledge of his character and proceedings which it was so much through the medium of friendship that Dr. Ryland acquired, he must, as being a more cool and rigorous, have been a somewhat more accurate, estimator of the man. But it is plain that, on the one hand, it is impossible that any one *but* a friend could have acquired that intimate knowledge, that vivid idea of the character, under the influence of which the present Biographer writes; and that, on the other, no man that should have become an intimate friend of Fuller, could have failed to receive so strong an impression of his powers and his principles, as to reduce in the estimate, his imperfections to a diminutive amount of deduction from so much excellence: they would not have appeared in any proportion authorising the name of contrast.

For ourselves, we are most willing to receive the delineation from the hand of conscientious and judicious friendship,—epithets, we believe, never more applicable than in the instance before us. If there be any who are much more solicitous for a severe and punctilious justice, than for the benefit to be derived from contemplating a high Christian character, and a life of extraordinary and memorable usefulness, they doubtless may with due industry come at the means of detecting whatever spots there were on so bright an object. We may, however, be permitted to question, whether an earnest industry is ever exerted for such a purpose without some promptings from a disposition which will be willing to magnify those spots when descried.

These remarks, however, are by no means to be mistaken as implying that Fuller's oldest and most intimate friend has in this Memoir attempted an exhibition of a perfect character. It is acknowledged in the work, repeatedly, that this eminent and most genuine servant of Christ and religion, had in his temperament some share of that moral condition which all the servants of Christ deem it is well worth dying to escape from; while yet it is shewn, with the most ample evidence, that if his character was marked by a certain rigour, by an excessive pertinacity of the importance of whatever he held as truth, by a too little qua-

lified tone of condemnatory judgement, by some deficiency of what may justly be denominated liberality, as well of feeling as of opinion, and by a want of the conciliatory manner, the *sua-riter in modo*, which is compatible with the greatest firmness of principle and purpose,—he was at the same time in all things solicitously conscientious, was beyond comparison a more rigid judge and censor of himself than of his fellow-mortals, and was habitually and profoundly abased in the presence of the Divine Judge.

It may well be supposed that his present Biographer had less *personal cause* to be made sensible of such defects, than most other men that came within Fuller's acquaintance, while his own exemplary candour would also make the greatest allowance for them. But with whatever clearness he discerned the imperfections of his justly admired friend, what reader can refuse to acknowledge the benevolent wisdom of the latter portion of the following passage?

'Doubtless he had his faults; for 'in many things we all offend.' I might be blind to some of them, although I thought I watched him more carefully than I did any other friend; as being more anxious that he should be right in all points, and more at liberty to speak my mind, if ever I thought him wrong: but whatever they were, he has done with them, and I have done with them. I will deny none that I ever knew; but, if I had known more than I ever did, I would not needlessly expose them. I am fully satisfied that he is now without fault before the throne. His just spirit is made perfect. I long to be as he is. I wish I now were as he was, in all things except those bonds.

'If I knew of his making a golden calf, or in any degree countenancing idolatry, I would acknowledge and reprobate his conduct: or, if I knew of his denying his Lord three times over, or even once only, I would own and lament it. But the sacred writers, while they recorded every material fact impartially, yet did not needlessly repeat and exaggerate the imperfections of upright men, nor aim to shew their own acumen in nicely criticising their characters: their impartiality was real, but not ostentatious. Luke entered into no discussion of the controversy between Paul and Barnabas, though he had full opportunity of knowing one side of the story, and that from far the greatest man of the two: and as I am not divinely inspired to distinguish accurately who was right and who was wrong, wherein Mr. Fuller was separated from some who once had a *share* in his friendship, and from whom he thought it his *duty* to withdraw it; I shall leave them to write of his faults, who refused to acknowledge any of their own. Though I may have strong grounds for an opinion on that subject, yet I am not eager to shew them. I leave such things to an infallible Judge.'—'The whole of this volume will sufficiently shew that I wished to write the actual life of my dearly beloved friend, and not his panegyric. By the grace of God he was what he was; and now the work of grace is perfected.' p. 364.

Dr. R. modestly calls himself 'Editor,' and 'Compiler,' of the work. In fact, it is the considerably smaller portion of it that proceeds from his pen. But the selection and arrangement, from so large an assemblage of miscellaneous materials, may not have cost much less time and exercise of judgement than an equal length of free composition would have done. The selections are made partly from diaries, kept by Mr. F. through a number of years, but discontinued when his time became so imperiously occupied with the augmenting and complicated labours relative to the Indian Mission, and partly from his correspondence with our Author, with his own family, and with other friends. But little use was deemed necessary to be made of his published writings, the series of which is briefly recounted, with a few pertinent explanatory and historical notices.—It is to be observed, with respect to all the materials and periods of the Memoir, that the Biographer's having been, in the strictest sense, contemporary with Fuller, immediately acquainted with the circumstances affecting him through each stage of two thirds perhaps of his life, and with the course of those opinions and controversies in the agitation of which he most laboriously matured his judgement, and evinced his talents,—has enabled him to give more of an illustrative connexion, and personal character, to the compilation, than any other hand could have done in working on the same written materials.

We can have no doubt that the selection is, as relative to the far larger portion of materials kept back, a judicious one. It was a task of great delicacy and discretion; as so many things, strikingly illustrative of the character, could not be published without involving, in an ungracious manner, and in some cases possibly a painful one to living persons, the character and circumstances of other men. There have doubtless passed under Dr. R.'s review, many pieces in which the able discussion of subjects was, from the nature of the occasion that provoked it, so implicated with personal references, that it was better so much of Fuller's vigorous exercise of intellect should be lost to the reader, than that those occasions should be made the subjects of invidious, or at best unprofitable observation. There must have been considerable difficulty in the process of selection from the diaries. From that source the Doctor has drawn much, of which he acknowledges that the severely self-observant writer would have deprecated the publication. He rests his justification on the conscientious conviction that the extracts may be useful, and the confidence that, therefore, if the appeal could now be made to that writer, he would not disapprove.

We are satisfied that, on the whole, our Author has exercised his office with sound judgement, and certain that he has done it throughout in the genuine spirit of an earnest promoter of

religion. Considered simply and technically, if we may so express it, in the capacity of biographer, he has certainly succeeded in giving a real, vivid, expanded representation of the man, by means of bringing into conformation a multiplicity of smaller and larger fragments in which that man had, on a variety of occasions and subjects, in many different situations and states of feeling, so forcibly and characteristically displayed himself.

We believe that in no other way could so impressive a portrait have been delineated. And we have dwelt the longer on the manner in which, and the resources from which, the work is composed, in consideration that, when a book is regarded as a 'compilation,' the reader is apt to be but little sensible of the labour that may have been required, or the knowledge and judgement that may be evinced.

As an introductory chapter, Dr. R. has given a brief view of the prevailing cast of opinion and preaching among the Baptists, in reference particularly to the Calvinistic doctrines, from an early part of the last century down to the period when Fuller entered on the public service of religion. And this is chiefly for the purpose of tracing the history of what has been sometimes named 'The Modern Question.'—If there be readers whose memories or understandings have no recognition of his denomination or its import, they may be excused: 'There are more 'things in heaven and earth, than are dreamt of in your 'philosophy.' After all that either 'philosophy,' or theology, or practice, had been so long inquiring, or shewing, or trying, there remained yet a novelty for the business and gratification of 'modern' genius. It was reserved to be brought into 'Question'—'Whether it be the duty of all men to whom the Gospel is 'published, to repent and believe in Christ.' (page 4). And this was stirred into active debate, it seems, in Northamptonshire, some years before the middle of the last century. Our Author deduces the history of the controversy through its successive stages and disputers, to the period when Fuller was destined to be harassed by it into the polemic service into which he entered with the greatest reluctance, and in which he was to act so distinguished a part.

The account of his early life, from childhood to his entrance on the ministry, is related by himself, in a number of letters, written at much more advanced periods. The narrative has the remarkable merit, that the observations dictated by his mature and time-worn mind, do not lessen and stiffen the lively simplicity of the representation of what he was in his early years. It is a very interesting story. It would have been evident to any moderately discerning observer of his childhood and youth, that his moral and intellectual nature was composed of strong ele-

ments, notwithstanding that their deepest workings appear to have been carried on under the seclusion of a reserved habit,—reserved, at least, in so far; for his social, active, and even game-some propensities would, indeed, imply a certain measure of what must have had the effect of frankness with his sportive companions. To such companionship it is too evident that parental authority must have surrendered him with far too little limit or selection. A proportion of religious instruction, however, found its way to his mind, and prepared him to be a subject of powerful impressions and alarms. At a very juvenile age the vigorous conflict began between conscience, and inclination, abetted and stimulated by example. Notwithstanding all his *practical* gaiety among his associates, it is evident that nature had given a gloomy temperament to his strong passions; there can, indeed, be no doubt that the spirited sociableness which had the appearance of gaiety, partook very much of the deeper quality of ambition, supported by the consciousness of an athletic frame, and of mental faculties which he could not but perceive to be more effective than those of his coevals. This strong and gloomy mental constitution being powerfully laid hold of by the thought of God as an all-seeing Judge, a thought under which he sometimes sunk in terror, and sometimes struggled with earnest but still despairing resistance, he passed through a long series of violent emotions, alternating with intervals of such oblivion as appear very wonderful and unaccountable. A season of some considerable duration, in which he was overwhelmed with distress, wept bitterly, repented, resolved, vowed, and ardently sought a glimmer of hope, was followed, apparently with very little of gradual transition of feeling, by a comparatively long period of utter carelessness and abandonment to folly. During one portion of time, he describes himself as uniformly beginning the day in keen remorse, and ending it in thoughtless levity. He mentions a variety of curious and interesting circumstances, incidents, and suggestions of thought, which occurred in the long course of these fluctuating feelings, the whole train of which, prolonged through a number of years, he appears to have kept profoundly secret. While he felt bitter vexation, and we may almost say a ferocity of resentment at the state of his own mind, he entertained, he says, a great respect and even affection for those whom he believed to be truly religious; but he appears not so much as to have thought of communicating to any of them the slightest hint of what he was thinking and suffering. He was, the while, though so prone to folly, preserved from the grosser vices incident to youth.

It was in his sixteenth year that the visitations of religious distress and terror came upon him with a continued intensity, no more to be suspended, or beguiled, or allayed, till he

was enabled, toward the end of that year, to embrace with grateful joy the hope of Divine mercy through Jesus Christ. That depth of self-aborrence which rendered him slow to believe, gave but the greater emphasis to his exultation when he could at length, with humble confidence, assume an interest in the Great Sacrifice of atonement. He was then drawn into communicativeness with some pious persons of his acquaintance; united himself to the society of Baptists at Soham, not far from which his father, a farmer, resided; and, through a train of circumstances which it was no superstition to interpret as a special direction of Providence, was led gradually, by a kind of necessity, and in spite of the most unaffected reluctance, into the employment of a preacher, in his twentieth year. Not long afterwards, he was persuaded by that society to accept the pastoral office, vacated by a worthy Mr. Eve, whose hyper-Calvinistic preaching had never either aided his religious convictions, or consoled his religious distresses, as being of such a contracted scope of doctrine as to make him feel his condition placed entirely out of its cognizance. The good man could not get from the Bible any thing to say, better or worse, to sinners. And whether a preacher of the Gospel *should* have any thing to say to them, became, in effect, in consequence of a particular occurrence, the subject of a pertinacious and protracted controversy in that church; in which controversy, Fuller, at the age of eighteen or nineteen, was implicated, and of which he gives in the narrative a curious history. Thus, in the very first years of his juvenile Christian profession, he was compelled to the study of a question which extremely perplexed and hampered him in the first years of his ministry, and which was destined to furnish the first very public illustration of his talents, and the first of his long course of distinguished services to the cause of religion.

It cannot be less our business than it is our inclination, to take any formal account of this 'Modern Question.' Many very sensible things on the subject will be found in this volume, some of them cited from letters and conversations of Fuller, some of them in observations made by his Biographer. A Calvinist, even of the most moderate standard, believes that the nature of man is so thoroughly depraved, that without the special influence of the Spirit of God, (an Agent altogether sovereign, and independent of human will,) no man is able to receive the Gospel in an efficacious manner,—so to receive it that it shall work in him repentance, and a cordial acceptance of Jesus Christ, as the only way of salvation. But, the case being so, the Question is, Can it with justice, and without inconsistency, be enforced on men as a *duty* thus to receive the Gospel, which they are utterly without ability to do? Are not offers, invitations, exhortations, remonstrances,

addressed to them on the subject, impertinent and absurd? This is the question that cost Fuller the protracted course of mental exercise which resulted in his *Gospel of Christ worthy of all Acceptation*, and cost him many subsequent exertions of mind in confirmation of its purport,—impelled to those exertions partly by the numerous objections and attacks which the work incurred, and partly by the encreasing proofs presented to his mind of the practical importance of its principles,—as to their truth, he never had a doubt after his opinion had been decided. And probably never was an establishment of opinion attained by a more conscientious and diligent process.

We presume that a vast majority of the intelligent religious persons who have thought on the subject, are satisfied that Mr. Fuller, and his allies in the argument, are at all events perfectly right as to the practical point, namely, that it is proper and a solemn duty for Christian teachers to address the Gospel to sinners, with zealous repetition and enforcement, and in every imaginable form of explanatory statement, of appeal, of expostulation, and of persuasion. We presume also, that they must feel the broad and strong ground for this opinion to be, the prevailing spirit and language of the Bible, and especially the example of our Lord and his Apostles; to which is to be added, in mighty corroboration, the example of all the most divinely assisted and successful preachers, from the Apostles to the present time,—the primitive martyrs, the reformers, the puritans, the Whitfields. Under the authority of such a sacred magnificence of example, they really may well stand exempted from taking any great trouble about a speculative question of consistency.

To us it has long appeared, (an opinion far enough, indeed, from singular,) that a Christian preacher, who should lay it down as his rule, to say nothing on religious doctrines, which he could not demonstrate to be in strict logical or metaphysical consistency with every thing else which he said on them, not only would be compelled to limit himself to an excessively contracted range of discourse, (for that is a very obvious matter of fact,) but would do that which his grand authority and exemplar, the Book of Revelation, does not enjoin upon him. If we could suppose the case, that there were a mind of as large and strong intelligence as is ever given to man, entirely unprepossessed with any theory or system, and seriously exerted, with honest and perfect simplicity, on the whole extent of Revelation, with memory sufficient to retain, while inspecting distinct parts, a substantial recollection of the import of the other parts,—we think that such a mind, while attaining, as it certainly would at length, a decided perception of a *general* harmony pervading the grand, miscellaneous, irregular assemblage, would feel an impossibility of clearly following out that harmony, into some, we

may perhaps say many, of the subordinate matters and connexions. And the conclusion would be, that as in the works, so also in the word, of the Divine Author, it was intended there should remain some cloudy spots, some streaks of darkness, some apparent inconsistencies, to demand the humility and submission of human reason,—to demand this upon the competent evidence, accompanying the communication *as a whole*, that it is a revelation from God. Now, supposing this unexampled student of Revelation to be a preacher, which he ought to be, he would not feel himself bound to maintain that rigorous universal consistency which he could not find in the documents constituting his great authority. Whatever did appear to him to be plainly the meaning of any declaration of the sacred oracles, he would feel *himself* warranted to say, even though he could not, by an honest unsystematic application of the rules of analogy and harmonization, make out to his own mind its precise consistency with what he would also say on the authority of other dictates of those oracles, interpreted in the same honest manner.

Of course, we cannot be understood to mean that this comprehensive and impartial examiner will ever have *found* an insuperable discrepancy between essentially important parts of the authoritative documents.

We may very fairly ask, whether such a mode of holding and teaching religious truth, be not more reasonable than that adopted by the maintainers of *strict systems* of Christian doctrine,—let it be what Fuller denominates hyper-Calvinism on the one side, or Arminianism on the other. For is it not quite obvious, that their method is, to fix on certain portions of Divine revelation, taken in the most rigorous and absolute sense; to frame them into a *scheme*, and then to throw aside, in effect, a very large portion of that same revelation, which presents so plain and direct an appearance of disagreement with that scheme, that they are compelled either to beware of adverting to it at all, or to advert to it always *controversially*; that is, in the way, and in every way, of torturing, refining, invalidating, in order to avert the strong hostility with which those ungracious parts of Scripture are plainly felt to bear against the consecrated and canonized system, every particle of which is, at all hazards, to be maintained in defiance of them? To all such preachers, unless they are adroit in controversy, and love it, and can persuade themselves of its utility in popular instruction, a large portion of the Bible, instead of being a resource, is actually a grievance and a nuisance; and the tendency of their preaching is to render it such to their hearers also. Accordingly, it is notorious, that in more than a few Christian congregations, an occasional preacher would give serious offence, if he should—not throw out *opinions* somewhat unaccordant with the idolized system,

but—happen to repeat any of the inspired language, that seems to sound a dissonant note. Would they entertain any proposition for rendering the Bible, in every sense, a more commodious book, by the exception of all such passages? They may, at least, most conscientiously say, that to them all such portions of the volume are worse than useless.

But we have been unwittingly led away from the subject. We were venturing the opinion, that from the prevailing strain of the Bible, considered as one mighty address to collective mankind, and upon the authority, especially, of the example of our Lord, of his commission to the Apostles, of the correspondent example of those Apostles, imitated also in that of the glorious train of the men who, through succeeding ages, down to this day, have resembled them most, in spirit and success, a Calvinistic preacher may well feel himself warranted and required to urge it on unbelieving men, as their duty, to repent and believe in Christ, even though he *should not* be able to make out the consistency of this proceeding, with his conviction of the total inability of depraved man to do so. At the same time, it were absurd to hold the value of conscious consistency so light, that he should not be gratified to find it possible for the subject to be placed in such a view as to obviate the discrepancy. An effectual expedient for this desirable purpose, Mr. Fuller, his veteran and deeply-read biographer, and many other intelligent divines, have deemed to be afforded by the distinction of *natural* and *moral* inability. The nature of this distinction has often enough been intelligibly stated; and it has been forcibly illustrated, and applied to the purpose, by our excellent biographer, in several sermons and tracts of recent years. There are a number of sensible remarks on the subject, some from his pen, and some in the language of Fuller, in the present volume. We are inclined to transcribe one paragraph, as quoted from the latter.

‘ It is allowed that it would be inconsistent in the Divine Being, to enjoin that on us which we are *naturally* unable to perform. By *naturally unable*, is intended that inability wherein we cannot do a thing *though we would ever so fain*; or that inability which *does not at all consist in the want of a disposition*, but of *opportunity*; or else in a debility of our *bodily or mental faculties*. If our inability to fulfil the commands of God were of this kind, it is allowed, it would be inconsistent in the Divine Being to hold us still bound to fulfil them. God does not require a blind man to read his word, nor an idiot to understand it. But our inability is not *natural*, but *moral*: that is, it lies in the *want of a good disposition*, and in being *under the dominion of a bad one*. Our inability is like that of Joseph’s brethren, who *could not* speak peaceably to him: or like that of the Jews, to whom Christ spake, saying, *how can ye, being evil, speak good things?* or like that of those reproved by Peter, *having eyes full of adultery, and that cannot cease from sin*. The reason why the mind is not

subject to the law of God, nor *can* be, is its being a *carnal* mind, and *enmity* against God. Now it is so far from being inconsistent in the Divine Being to require of us what we are, in this sense, unable to perform, that it would be inconsistent in him not to require it: as inconsistent as for a worthy prince to drop his claims of allegiance, in proportion as his rebellious subjects become so averse from his government, that they cannot find it in their hearts to yield obedience to him.

In this view of things, however, we *are* unable to obey God's law; though that inability is our fault. While the heart is entirely averse from God's law, it is impossible any real obedience to it can be yielded. Hence, God has told us, that *when the Ethiopian can change his skin, and the leopard his spots, then may those do good works who are accustomed to do evil*. And hence, the best of men, who are still the subjects of a great deal of moral inability, that is, of carnality, acknowledge, that *the way of man is not in himself; that it is not in man that walketh, to direct his steps.* p. 219.

There is cause to be truly pleased, that so many pious and valuable Christian teachers, are, by means of this distinction, enabled to surmount the difficulty;—or rather, perhaps, to put it one step further removed. For, pursued to a very short distance, the matter comes inevitably to this: They have to enforce on the depraved being a duty, and to denounce on its non-fulfilment the punishment, in the very same terms they would have had to do so, on the supposition that this being, (that each individual) *had itself created* that depraved condition of its nature, which constitutes its absolute and total inability to perform that duty; but it did *not* itself create that condition. In short, the speculation stands in direct and immediate communication with that direful mystery, the Origin of Evil. And we must confess we should think that the less use is made in religion, the better, of philosophizings which are precipitate towards that black abyss. It really would appear to us, that abstract reasonings on will, and power, and accountability, in relation to man, can afford no assistance, none, toward the fundamental removal of theological difficulties; and that the only resource in a matter like that to which we have been adverting, is in a simple submissive acceptance of the dictates, and adherence to the practice, of the inspired teachers, and of *their* Teacher.

But we are self-rebuked again for having wandered off in this direction, and rendered it necessary to confine within a very brief space whatever else we should have observed upon this interesting volume.

If we were to be thinking more of the man, simply, and how his mind might have been the most advantageously cultivated, than of his practical utility in the Christian Church, we might be disposed to regret that the study of such a subject should

have been destined to form the first great stage of his intellectual discipline. His mind was naturally of extraordinary strength and acuteness; the thing to be desired was, that he might, at this early period, have fallen on subjects adapted in the greatest possible degree to its *enlargement*; and no tract of speculation, none, at least, which required so much thought, could well have been less fortunate in this respect, than the one in question; especially when we see what sort of writers he had to expend his attention upon; Johnson of Liverpool,* and other such worthies! writers whose pamphlets and tomes might have been very honestly vended as specifics for freezing too warm imaginations, and too liberal temperaments. With Fuller's mental constitution, and under the effects of the unfortunate deficiency of the higher means of cultivation during his youth, what he wanted, at the period of coming to manhood, in order to his faculties being extended to the utmost of their natural capability, was, to be drawn into contemplations and inquiries of the widest scope, and into the regions of eloquence and poetry.

It was not till advanced a number of years in his laborious studies, that he became acquainted with the writings of Jonathan Edwards. But neither was *that* most powerful thinker exactly the proper spirit to become the tutelary genius of his intellectual progress, excepting as associated with *other* strong spirits of a greatly different cast, who might have combined and mingled with *his* influence on the pupil, influences of equal strength and excitement, but of a considerably different kind. Fuller's mind *already* too much resembled that of Edwards, in the hardness and bareness—may we not say?—of its operation, and in the destitution of the warmth and expatiating freedom of imagination,—to say nothing of what belongs merely to taste. Imagination, though a faculty of quite subordinate rank to intellect, is of infinite value for enlarging the field for the action of intellect. It is a conducting and facilitating medium for intellect to expand itself through, where it may feel itself in a genial vital element instead of a vacuum.

There can, we think, be no doubt that the contracted and contracting nature of the first stage of Fuller's studies, commencing at the time, and taking its direction from the subject of the disputes in the church at Soham, contributed very much

* This enlightened divine pronounced, among many other oracular utterances of similar quality, that there were not *thirty* real Christians in Lancashire, nor twenty in Yorkshire. We most perfectly recollect, at this moment, the look and tone of submissive and solemn faith with which a devoted adherent of his, a truly pious man nevertheless, though, of course, a very weak one, repeated from him this sentence of charity, and sense.

to what also the defect in the native constitution of his mind,—a limitation in the compass and reach of his vigorous thinking, of which we will acknowledge to have often had a perception amidst our strong sense and admiration of the force of his mind. That mind has often suggested to us the idea of a giant with limbs too short.

The earnest application of his strong understanding, during the first period of his ministry, appears to have carried it rapidly to maturity; for, in reading this volume, we have been very much struck in observing the clear distinctive conception, the firm grasp, the *completeness* of intellectual action, displayed in passages and fragments written at a comparatively early age. A very remarkable exemplification is afforded in his Confession of Faith, prepared against his ordination at Kettering, when he was under thirty. It may well be doubted, whether any similar occasion has ever furnished an instance of so long a series of propositions so strongly and compactly thought, and so precisely and perspicuously expressed; or of so much of what was decidedly the writer's own, exhibited in the mode of professing a system of doctrines in substance common to him with many others. We do not wonder that his able and excellent senior, Mr. Hall, of Arnsby, should have declined, as far as possible, the magisterial formality of what is commonly called 'giving the charge.'

Equally without precedent, we verily believe, was the train of feelings which preceded his removal from Soham to Kettering, as attending the long protracted deliberation whether it was his duty to remove. To this step he was persuaded by many respected friends, and by some strong personal reasons, among which the danger of absolute poverty to a man with a growing family, was probably the one which had the least power to decide him. He lingered through months, and even years, of distressing perplexity, aggravated sometimes quite to anguish; solicitous not to go contrary to the Divine approbation, and severely suspicious of himself, lest any unworthy motive should beguile him into a mistaken assumption of that approbation. It is impossible to conceive a more genuine exercise of devotional conscience, than that displayed and evinced by the numerous passages relating to the subject, which are brought together by Dr. Ryland from Fuller's diary and letters. They exhibit the rare spectacle of a man capable of making any sacrifice of selfish interest, to his sense of duty to God and his fellow-mortals. This, we think, must be the irresistible impression on every reader. We much approve the Doctor's having exercised the freedom of his discretion so far as to bring to view the secluded records of this portion of Fuller's life; for besides the example of humility before

God, the singular scrupulosity of a faithful conscience, and the self-mistrust in a question where interest might warp the judgement of duty, they give also a striking display of Fuller's capability of affectionate sympathetic feeling. And indeed this is demonstrated by many other things in the memoir, to a degree that will very much surprise those who had little opportunity of observing his temperament, in other exhibitions than those which bore a cast of bluntness, inflexibility, and even sternness. The ample manifestation here made of his possessing so much of the softer qualities, when taken, as they ought to be, into the account of those rougher ones, will strongly tend to shew that, in all probable justice of estimate, there was, in many of the exhibitions of these latter ones, something better than the mere indulgence of natural disposition—That there was a principle of honest resolute integrity, an unyielding sense of the right, not seldom a conscientious prompting of duty. We must even acknowledge, that our own previous impressions of his character, have been considerably modified by reading the present work.

It is well known what a uniform inflexible maintainer Fuller was, of the moral law, as the rule of life and the standard of judgement to all moral agents. The large extracts from his diaries, disclosing his severe retired exercises of self-reproach and self-abasement, as intermingled with his consolations and hopes, derived exclusively from the merits and sacrifice of Christ, may furnish one more to the innumerable practical illustrations, how perfectly the Law and the Gospel can harmonize in a full operation of each and both, in a Christian's mind. And their co-operating influence on Fuller's devotions, as here brought to view, and their practical result in his life, might serve to put to shame, if any thing could, the wretched decriers of that conjunction.

In publishing these extracts, however, his biographer has not improperly thought it fit to premise some sentences of caution.

'I begin with cautioning my readers against being, in any degree, reconciled to the workings of evil, because the same defects and defilements have been acknowledged by good men. My soul has long nauseated the thought of taking comfort from the hope that, if I knew all, of the best of men, I should find that they were nearly as poor creatures as myself. All have doubtless to maintain a daily conflict: but God forbid I should please myself with the idea, that they do not more frequently get the victory than I. I never wish to think otherwise, than that thousands of saints on earth have lived nearer to God than I ever did; though I am sure they will give all the praise to Him that worketh in them to will and to do of his good pleasure. I have no wish, however, to conceal the humiliating complaints of my dear brother, who will no more complain again, as he did in these extracts.

With all his acknowledged defects and painful conflicts, there was an unspeakable difference between his religion and that of some high professors in the present day, whose only concern it is to maintain a confidence of their own safety, a confidence, indeed, without evidence from Scripture, sense, or reason; and if this can be attained, (and the worst of all spirits would gladly help them to it), they care but little for the sins of omission, and not much for those of commission. *Godly jealousy* they discard, and *duty* they cannot endure. Individuals it is not my province to judge; and gladly would I hope, that some men may have their hearts right with God, who express themselves very incautiously.

My dear departed friend evidently hungered and thirsted after righteousness; while others admired his zeal, his diligence, his activity, &c. he was often bewailing his lukewarmness, his sloth, and inactivity. He had a deep sense of what a Christian *ought* to be; he understood the spirituality of the divine law; he felt the obligations of the gospel, which did not supersede, but confirm, enhance, and endear prior obligations; and hence, while he trusted to behold God's face in the righteousness of another, he could not be satisfied till he awoke in the likeness of his blessed Saviour. Now, I am well persuaded, he is *with* him, and is perfectly *like* him, for he sees him as *he is*.

From the extracts we shall but quote one short passage, one of very many that shew the vigilance of his judicial self-observation, as early as the age of twenty-six.

June 29, 1780. O what a horrid depth of pride and hypocrisy do I find in my heart! Surely I am unfit for any company. If I am with a *superior*, how will my heart court his praise, by speaking diminitively of myself, not forgetting to urge the disadvantages under which I have laboured, to excuse my inferiority; and here is a large vacancy left, in hope he will fill it up with something like this—“Well, you must have made good improvement of what advantages you have enjoyed.” On the other hand, when in company with an inferior, how full of self am I! While I seem to be instructing him, by communicating my observations, how prone to lose sight of *his* edification, and every thing but my own self-importance; aiming more to discover my own knowledge, than to increase his!

While I make these observations, I feel the truth of them. A thought has been suggested to write them, not as having been working in my heart to-day, but only as *discovered* to-day. Oh horribly deceitful and desperately wicked heart! Surely, I have little else in my religious exercises but these workings. I am afraid of being deceived at last. If I am saved, what must the Son of God have endured!

It is hardly worth while to notice the unpleasing frequency of the recurrence, in these private records of feeling, of a few particular words, as ‘tender,’ ‘sweet,’ &c.

After the discontinuance of these documents, it is chiefly by means of his letters that the history is carried forward through the whole progress of his prodigious exertions, and his con-

stantly enlarging usefulness and importance, to the last painful labour,—for the mortal disease was protracted and extremely oppressive. Some of these letters relate to his heavy domestic afflictions; some of them to his publications, and their results; several are of an admonitory nature, written at the dictate of duty and benevolence, and at much cost of feeling; many are accounts of his journeys to Scotland, Ireland, and in other directions, to preach for the benefit of the Indian Mission. They relate a variety of anecdotes and curious conversations. There are several long and very acutely argumentative ones on controversial subjects, chiefly against the Sandemanian notions. A very few brief sketches of Sermons, are introduced; and there are several pages of very striking reflections on old age. But a very small portion can be read any where without meeting with characteristic and instructive passages. Taking comprehensively the display here presented of ardent, disinterested, indefatigable zeal, for the promotion, in every way, of the kingdom of our Lord and Saviour, we own we should greatly envy the reader who has a right to close the book without some very mortifying feelings of self-reproach. And that it is eminently *adapted* to make this impression, may be a strong testimony to the judgement and the spirit with which it is written and compiled, and a promise, we should hope, of its extensive utility.

If we began with some vague general intention of accompanying, in regular order, the series of this memorial, we must have long since surrendered it in compliment to our own prolixity. But indeed a formal continued abstract would be quite superfluous, and almost idle, of a book which will be in so many hands; especially as it is, in this second edition, by far the cheapest volume that we have lately seen,—a management the reverse of what is the usual, and perhaps excusable one, when a biographer's intention is, as here, to serve a surviving family.

The religious public are apprized that this volume precedes, and may be regarded as a kind of introduction to a collective edition of Mr. Fuller's Works, in about ten octavo volumes, of which the printing will commence immediately.

ART. XII. SELECT LITERARY INFORMATION.

• • *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending Information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the Public, if consistent with its Plan.*

In the press, Letters written during a tour through Ireland. By John C. Curwen, Esq. M. P. in 2 vols. 8vo.

Alexander R. C. Dallas, Esq. has in the press, *Zelix Albrez; or Manners in Spain*, interspersed with Poetry, in 3 vols. 12mo.

Mr. Nicholas Carlisle has sent his History of the Endowed Grammar Schools to the press, and hopes to lay it before the public in the month of May next. The work will make at least two large 8vo vols. ornamented with engravings.

Mr. C. W. Rördanz is about to publish, the *Mercantile Guide*: Being an account of the Trade of the principal Commercial Places on the Continent of Europe; of their Monies, Exchanges, Weights and Measures, Charges, Duties, &c. in 1 vol. 8vo.

An Account of the Life, Ministry, and Writings of the late Rev. John Fawcett, D.D. fifty years Minister of the Gospel at Halifax, will be shortly published by his Son.

A new edition of two Discourses, entitled, the inability of the Sinner to comply with the Gospel, his inexcusable guilt in not complying with it, and the consistency of these with each other illustrated, by John Smalley, M. A. of Farmington in America: with an Appendix containing farther illustrations, by Samuel Neale, of Ossett: price 3s. to Subscribers: will be published in the course of the present month.

In the press, *Considerations on the Impolicy and Pernicious Effects of the present administration of the Poor Laws*: with suggestions for improving the condition of the poor. By Charles Jerram, M.A. Vicar of Chobham, and one of His Majesty's Justices of the Peace for the County of Surry.

Mr. Burgess of Chelsea, intends publishing early in February, a small volume of *Useful Hints on Drawing and Painting*, intended to facilitate the improvement of Young Persons.

In the course of March will appear, *Epistolary Curiosities*, or, unpublished Letters from Elizabeth, Queen of Bohemia, Prince Rupert, General Lord Astley, General Fairfax, John Selden, Oliver Cromwell, General Monk, Sir Robert Sutton, &c. Edited by Rebecca Warner, of Beech Cottage, Bath: Editor of *Original Letters*, &c.

A Collection of the Poems of Arthur Brooke, Esq. (of Canterbury,) is in the press.

J. W. Lake, Esq. is preparing for the press, a volume of Poems.

The Rev. C. J. Latrobe, will shortly publish a Narrative of his late Tour in South Africa; together with some account of the State of the Missions of the United Brethren in that interesting Country. The Work will be comprised in one quarto volume, embellished with coloured engravings.

Next month will be published, *Narrative of a Voyage to Newfoundland, and the Coast of Labrador*; illustrated with a map and engravings. By Lieutenant Edward Chappell, R. N.

Mr. Cobbin will shortly publish *Scripture Parables, in Verse*, with Explanations and Reflections, drawn for the most part from the admired Exposition of Dr. Doddridge: to which will be added, *Amusing and Instructive Notes in Prose*, chiefly designed for the Use of Young Persons.

In the press and speedily will be published, *An Essay on the best means of spreading Divine Truth in the numerous unenlightened Villages of Great Britain*, including a reference to Itinerant Preaching, Sunday Schools, and Bible and Tract Societies.

The third volume of the late Mr. Venn's *Sermons* will soon appear.

Mrs. E. Browne has in the press, a new and enlarged edition of *obsolete Ideas*.

The Rev. Thomas Haverfield is pre-

paring a volume of Lectures on the Church Catechism.

Mrs. Sherwood has in the press, a new work, entitled, *History of the Fair-Child's Family, or the Child's Manual*, being a collection of Stories calculated to shew the importance and effects of a Religious Education.

Voyage to Locuta, a Fragment, with etchings, by the author of *Eighteen Maxims of Neatness and Good Order*, will shortly appear.

An Edition of Sallust, edited by Mr. Valpy, will shortly appear.

The Comedies of Terence, by the same, are also in a state of forwardness.

A Second Edition will speedily be published, of *A Tribute to the Memory of a Young Person lately deceased*, with a Funeral Sermon, by the Rev. Thomas Langdon.

Sir James Bland Burgess, Bart., will soon publish, in an octavo volume, the *Dragon Knight*, a Poem, in 12 cantos.

Dr. Adam Neale has in the press, *Travels through Germany, Poland, Moldavia, and Turkey*, in a quarto volume, illustrated by 11 engravings.

Mr. Peter Coxe has in the press, the *Social Day*, a Poem, embellished with 28 engravings.

Mr. Nichols will soon publish a third volume of the *Illustrations of Literary History*, including *Memoirs of George Hardinge, Esq.*

Dr. J. P. Smith has in the press, the *Scripture Testimony of the Messiah*, in two octavo volumes.

The *Suffolk Garland*, a Collection of Poems, Songs, Tales, Ballads, &c. relative to that County, is in the press.

Mr. W. Cole is printing, *Conversations on Algebra*; being an introduction to the first principles of that science.

Mr. Woodley, editor of the *Cornwall Gazette*, is preparing an Account of his *Literary Life*, with anecdotes of many distinguished literary characters.

Edward Blaquiére, Esq. has in the press, a translation of Signor Pananti's *Narrative of a Residence at Algiers*, with Notes.

Dr. D. Dewar, of Aberdeen, has an octavo volume of *Sermons* in the press.

Sir Egerton Brydges, Bart. will soon publish, the *Hall of Hellingsby*, or the *Discovery*, a Novel.

Mr. Henry Sass, student of the Royal Academy of Arts, is preparing for the press, a *Journey to Rome and Naples*; containing also a *Dissertation on the Fine Arts*.

Rhododaphne, or the Thessalian Spell, a Poem, will soon appear, in a foolscap octavo volume.

The Rev. T. R. England has in the press, *Letters from Abbe Edgeworth to his Friends*, written between 1777 and 1807, with memoirs of his life.

Mr. Mawe is printing *Familiar Lessons in Mineralogy*, in which will be explained the methods of distinguishing one mineral from another.

A new Edition of Smollett's *Miscellaneous Works*, by Anderson, in six 8vo. volumes, is nearly ready for publication.

A corrected and enlarged Edition of Bythner's *Lyra Prophetica David Regis*, is in the press, and the first part will soon appear.

A collection of ancient and modern Coins, Medals, and other Curiousities, collected by John Bell, of Newcastle upon Tyne, will be sold in a short time.

The Manuscripts of the late Mr. Spence, of Greenock, were some time ago submitted to Mr. Herschel, who has selected the most complete. The Students of pure Mathematics will be gratified to hear that the Volume is now preparing for publication, and will be ready early in the ensuing Spring, to which a Biographical Sketch of the Author will be prefixed by his Friend Mr. J. Galt.

In the press, *Travels from Vienna, through Lower Hungary*, with some Account of Vienna during the Congress. By Richard Bright, M.D. In quarto, with numerous engravings.

In the press, *An Account of the Kingdom of Nepal*. By Francis Buchanan, M.D. Fellow of the Royal Societies of London and Edinburgh, of the Societies of Antiquaries, and of the Linnean and Asiatic Societies. In quarto, with engravings.

Speedily will be published, *An Account of the Life and Writings of the late John Erskine of Carnock, D.D.* one of the Ministers of the Greyfriars Church, Edinburgh. By Sir Henry Moncrief Wellwood, Bart. In 8vo.

An *Etymological Dictionary of the Scottish Language*; in which the Words are deduced from their Originals, explained in their different Senses, and authorised by the Names of the Writers in whose Works they occur: abridged from the quarto edition, by the Author, John Jamieson, M.D. F.R.S.E., will shortly appear in 8vo.

On the 1st of January was published, Number I. (to be comprised in thirty

six Monthly Numbers, each to contain at least eight engravings and thirty six pages of letter-press.) Excursions through the Counties of Essex, Suffolk, and Norfolk, 12mo. 2s. 6d. — 8vo. 4s. Arrangements are made to publish the other Counties of England, Scotland, and Ireland, on the same Plan.

The Octavo Edition that has been recently published of Strype's Memorials of the Reformation under the Regns of Henry VIIIth. Edward VIth. and Mary; retains the original Records, Side Notes, and Paging of the Folio

Edition; and has also a full Index now first added.

Mr. Robert M^rWilliam, architect, has in the press, An Essay on the Origin and Operation of the Dry Rot; in which the source of the disease is investigated, with a view to establish the modes of prevention and cure on rational principles. It will make a quarto volume, illustrated with plates, and to it will be annexed suggestions on the cultivation of Forest Trees, with an abstract of the Forest Laws from the earliest times.

Art. XIII. LIST OF WORKS RECENTLY PUBLISHED.

SERMONS

On the occasion of the death of Her Royal Highness the Princess Charlotte. (Continued from the last Number.)

A Funeral Sermon, delivered at the Spanish and Portuguese ancient and chief Synagogue in England, on the day of Burial. By the Rev. Dr. Raphael Meldola, Chief Rabbi. Kislev 16th A.M. 5578.

Recollections of a Discourse delivered at Ebenezer Chapel, Bristol. By Thomas Wood. 1s.

A Sermon delivered in St. Enoch's Church, Glasgow. By the Rev. William Taylor, jun. D. D. Minister of St. Enoch's Parish, and one of His Majesty's Chaplains for Scotland.

Our Duty under National Bereavements. Preached at the Independent Meeting, Penzance. By John Foxell. 1s.

A Sermon delivered in the Congregational Chapel, George-street, Aberdeen. By John Philip. Second Edition.

The Desire of the Nation taken away with a Stroke: Preached in the Baptist Meeting-House, Ely Place, Wisbech. By J. Jarrom. 1s.

The Pillar of Rachael's Grave: Preached before the Associate Congregation of Leith. By Robert Cuthbertson, Minister of the Gospel, Leith.

A Sermon preached at Hadleigh in Suffolk. By the Rev. John Hayter Cox. 1s.

The Character of a Virtuous Princess. By the Rev. Robert F. Brees, F.L.S. Minister of Peckham Chapel. 4to. 2s. 6d.

A Sermon preached at the Church of St. Mary-le-bone. By the Rev. Bryant

Burgess, A. M. one of the Curates of the said parish. 8vo. 1s. 6d.

THEOLOGY.

Sermons. By Daniel Wilson, M. A. of St. Edmund Hall, Oxford, and Minister of St. John's Chapel, Bedford Row. 8vo. 12s.

The First Volume, to be completed in Three, of The Old Church of England Principles, opposed to the "New Light;" in a Series of Plain, Doctrinal, and Practical Sermons, on the First Lesson in the Morning Service, of the different Sundays and great Festivals throughout the Year. Showing the Connexion between the Old and New Testaments; and explaining the Histories, Characters, Types, and Prophecies of the former, by the Events, Personages, Realities, and Fulfilments of the latter; with a Preface. By the Rev. Richard Warner, Rector of Great Chatfield, Wilts; Vicar of Philips-Norton, Somerset; late Curate (for Twenty Two Years) of St. James's Parish, Bath; and Author of Sermons on the Epistles and Gospels of the Sundays, &c. throughout the Year. 12mo. 6s.

The Pleasures of Religion, in Letters from Joseph Felton to his Son Charles. Third Edition. 3s. 6d.

The Reformation from Popery commemorated: A Discourse on the Third Centenary of that event, delivered at the Independent Meeting-House, Stow Market, Nov. 9th, 1817. By William Ward. 1s.

A Sermon preached at Spa Fields Chapel, Dec. 28th, 1817, in commemoration of the Reformation from Popery. By John Rees, of Rodborough.

A Sermon on the Reformation: Preached at the Church of the United Parishes of St. Andrew by the Wardrobe and St. Ann, Blackfriars. By the Rev. Isaac Saunders, A.M. Rector. 1s. 6d.

Journal and Writings of Miss Fanny Woodbury, the Friend and Correspondent of Mrs. Newell. Second Edition, greatly enlarged. 12mo.

A Sermon occasioned by the Death of the Rev. Robert Simpson, D.D. late Theological Tutor of Hoxton Academy. By Thomas Cloutt. 1s. 6d.

Heaven anticipated by the Righteous. A Sermon occasioned by the Death of the Rev. R. Simpson, D.D. and preached in Queen Street Chapel, Wolverhampton. By Thomas Scales. 1s.

The Triumph of Faith, in the Prospect and Crisis of Death: A Funeral Sermon occasioned by the decease of the Rev. R. Simpson, D.D. By George Clayton. 8vo. 1s. 6d.

A Sermon on the same Occasion. By John Leifchild. 8vo.

Observations on a Discourse delivered by Dr. Lant Carpenter, (A Unitarian) at Lewin's Mead, Bristol, Christmas Day, 1816, on the following passage in Isaiah.—"Unto us a Child is born, unto us a Son is given, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." By a Baptist Dissenter. Second Edition. 1s.

ERRATA IN THE LAST NUMBER.

Page 23—line 2 from bottom—for discussion read depression.

— 63—line 10—*dele* anonymous.

* * * To explain this last Erratum, it is only necessary to mention, that a few copies of the Work reviewed, were sent to London, in which the Author's name did not appear. One of these copies was sent to us for Review. The Work was subsequently published with a new Title-page, which was copied by the Printer, and inadvertently affixed to the Article in which it is described as anonymous.

Page 23—Notice of the Third Centenary of the Reformation, there occurs an obvious error in the date of Wicliff's death. It should have been Dec. 31, 1387. Indeed the date of the year crept in through mistake, as the day of the month was all that it was intended to specify.

TO CORRESPONDENTS.

We are compelled to defer the notice of the Sermons on occasion of the Death of Her Royal Highness the Princess Charlotte, in continuation of the Article in the last Number, till our next; together with several Articles intended for the present Number.